



47-5
5

No. 146.

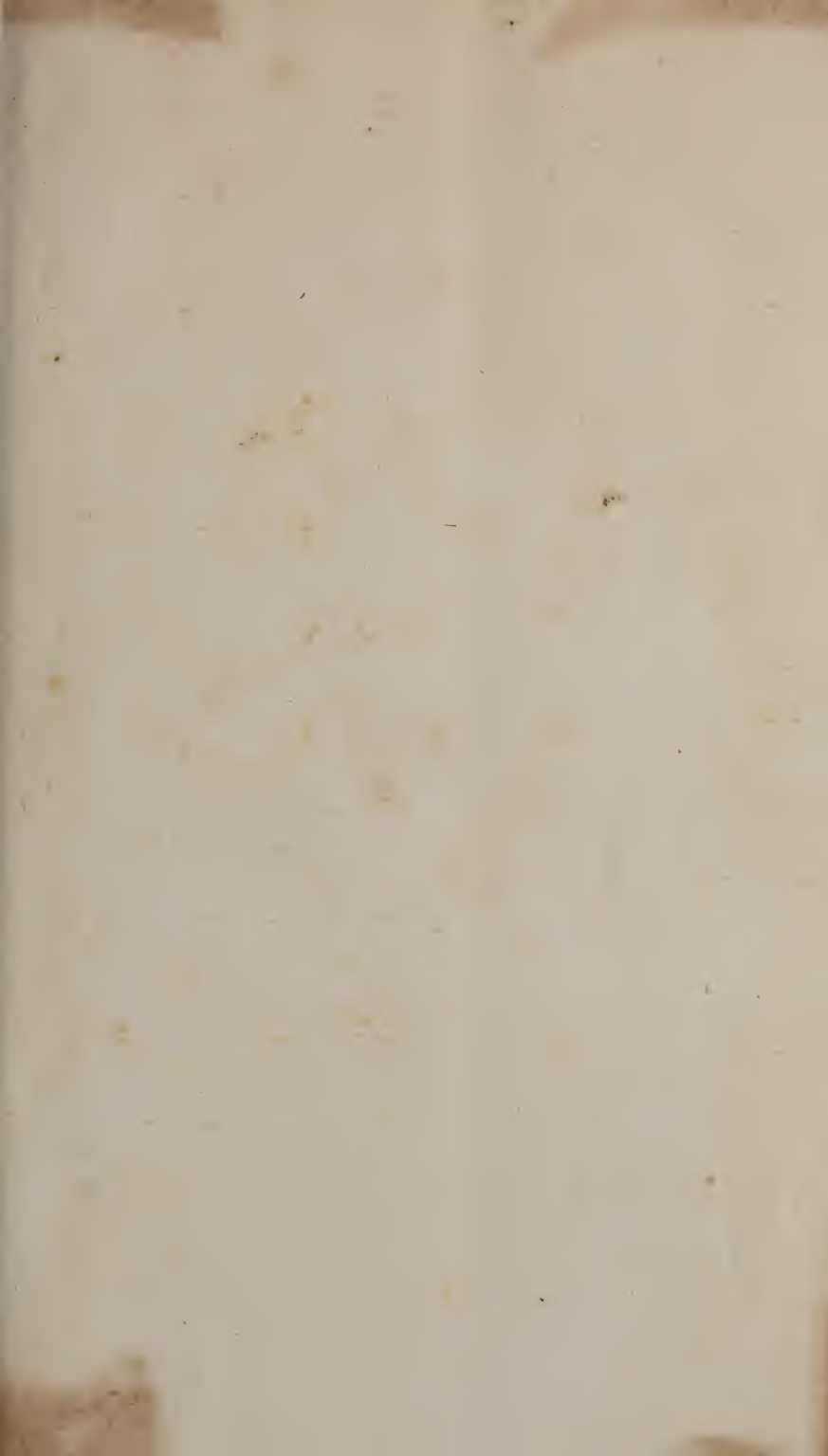
SOCIETY *C. A.*
OF
INQUIRY ON MISSIONS,
AND
THE STATE OF RELIGION.

LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.

Case, *Division* **I**
Shelf, *Sec.* **7**
Book, *No.*
.....

Loc. of Ino -
on Missions -
146. L. A

1790. 24. 25.
The 25th of June
1790.





Digitized by the Internet Archive
in 2015

THE

AMERICAN BAPTIST MAGAZINE.

Vol. 13.

June, 1833.

No. 6.

ANNUAL MEETING OF THE BAPTIST BOARD OF FOREIGN MISSIONS, AT SALEM, MASS.

Salem, Mass. April 24, 1833.

The Baptist Board of Foreign Missions held their annual meeting at the First Baptist meeting house. The members whose names follow were present:—

Rev. Spencer H. Cone, *President of the Baptist General Convention.*

Rev. Daniel Sharp, D. D. *First Vice President.*

Rev. Francis Wayland, D. D. *Fifth Vice President.*

Rev. Lucius Bolles, D. D. *Corresponding Secretary.*

Rev. James D. Knowles, *Recording Secretary.*

Levi Farwell, Esq. *Assistant Treasurer.*

Rev. Bela Jacobs, Rev. Rufus Babcock, Jr., Rev. Gustavus F. Davis, Rev. Joseph A. Warne, Rev. Baron Stow, Nathaniel R. Cobb, Esq., William Colgate, Esq., Rev. Nathaniel W. Williams, Rev. Henry Jackson, Rev. Cyrus P. Grosvenor, Rev. Robert E. Pattison, Rev. Howard Malcom, Rev. E. W. Freeman.

Letters were presented from Rev. Dr. Brantly, Rev. Mr. Welch, Rev. Dr. Kendrick, and Rev. Mr. Sommers, containing an apology for their absence from this meeting.

Rev. Dr. Sharp, the first Vice President, took the chair.

Rev. Mr. Cone prayed.

Resolved, That ministers present, who are not members of the Board, be invited to take a seat with the Board, and participate in their deliberations.

The brethren, whose names follow, accepted this invitation: Rev. Messrs. Henry J. Ripley, S. P. Hill, John Holroyd, T. R. Cressy, William Hague, S. F. Smith, E. Thresher, Jr., Benjamin F. Farnsworth, Charles O. Kimball, Benjamin Wade, James Barnaby, Samuel Adams, A. Briggs, C. Miller, Jonathan Aldrich, Michael Carlton, Daniel Chessman, William W. Hall, Moses Curtis, James A. Boswell, James Huckins, Leland Howard, Caleb Clark.

The Annual Report of the Board was read by the Corresponding Secretary.

Resolved, That the Report be accepted, and be published, under the direction of the acting Board.

Resolved, That Messrs. Cobb and Colgate be a committee to audit the Treasurer's account.

Adjourned till 3 o'clock, P. M.—
Rev. Dr. Wayland prayed.

3 o'clock, P. M.

The Board met agreeably to adjournment.—Rev. N. W. Williams prayed.

Resolved, That Committees be appointed, on the Burman Mission, on Indian Stations, on African Missions, on Publications, on unoccupied fields of

labor, on printing establishments; and that the following brethren constitute these committees.

On the Burman Mission—Messrs. Wayland, Warne, and Colgate.

On Indian Stations—Messrs. Cone, Malcom, Farwell.

On the African Mission—Messrs. Williams, Davis, Stow.

On Publications—Messrs. Babcock, Freeman, Pattison.

On Unoccupied Fields of Labor—Messrs. Grosvenor, Bolles, Jackson.

On Printing Establishments—Mess. Jacobs, Knowles, Cobb.

The Treasurer's Report was read by the Assistant Treasurer, and the auditing Committee reported that they had examined the account and found it correct.

Resolved, That the Treasurer's Report be accepted, and published.

Resolved, That an auditing committee of two persons be appointed for the ensuing year; and that Messrs. Nathaniel R. Cobb and B. Stow form that Committee.

After several interesting statements by the Corresponding Secretary, the Board adjourned, till half past 7 o'clock this evening, to meet at the meeting-house, for the purpose of hearing the annual sermon.—Rev. Mr. Davis prayed.

At half past 7 o'clock, P. M., the Rev. Baron Stow delivered an interesting and instructive sermon, from 1 John ii. 6. "He that saith he abideth in him ought himself also so to walk even as he walked."

Thursday, April 25.

The Board met at 9 o'clock, A. M. Rev. C. O. Kimball prayed.

The Committee on the Burman Mission made the following Report, which was accepted.

REPORT.

The Committee on the Burman mission beg leave to report,—

That so far as they have had the opportunity of judging, the encouragements for prosecuting this mission seem not only great, but peculiar. Among these, may be noticed the following facts:

1. A spirit of active inquiry has been poured out upon the Burman empire.

2. This has resulted in an unusual num-

ber of conversions, and some of them under circumstances which show that the Spirit of God is now shed abroad in a remarkable manner throughout the nation.

3. The gifts for teaching, which have been manifest among the new converts, are such as to warrant the hope that effort may be multiplied to almost any extent, by means of native preachers. Under these circumstances, there can be no doubt that every effort should be made, by means of preaching and the press, to reap this field, which is now white to the harvest.

A new and important field is also open in the country of SIAM, to which our Missionary, Rev. Mr. Jones, has gone. It is hoped that this effort will be prosecuted with vigor, and that the Board, in connection with our brethren in Burmah, will occupy the stations in this interesting portion of the East as rapidly as the providence of God shall render it practicable.

On behalf of the Committee,

F. WAYLAND, jr.

The Committee on the Indian Stations made the following Report, which was accepted:

REPORT.

The Committee on Indian Missions beg leave to present the following Report:

The success with which it has pleased God to honor the labors of our Missionaries, during the past year, among different tribes of American Indians, calls forth emotions of the liveliest gratitude. For many years, the vigorous and persevering efforts of the Board to benefit this miserable and degraded portion of the human family, seemed unavailing; and many benevolent individuals began to question the propriety of expending large sums annually, with the vain hope of meliorating their wretchedness, elevating their characters, and saving their souls; but recent and numerous conversions at the Valley Towns, Sault de St. Marie, Thomas, and west of the Mississippi, have removed objections, and made plain the path of duty.

The Committee view with peculiar satisfaction the collocation of the tribes, in the territory lying between the Rocky Mountains and the Mississippi; believing that in this, their permanent home, facilities for promoting their present and everlasting welfare, will be greatly multiplied. A wide field of missionary exertion is here presented; and whatever may be the expense connected with its extensive and immediate cultivation, that expense, we doubt

not, will be promptly met by the friends of Zion, of justice, and of Indian reform.

The Committee cannot close this Report without expressing their gratification at the prospect of establishing a printing press in the Indian territory. They believe that a periodical publication would exert a happy influence upon the Indians themselves, while it would transmit regularly and economically to every section of our land, all matters of interest and moment, touching Indian affairs. By this means, the real and pressing wants of the Aborigines would be extensively made known, their rights be defended, and the number of their benevolent and active friends be continually increased. Such a publication we think can scarcely fail to secure a large subscription list; and very little if any pecuniary loss would probably result from the enterprise. In perfect accordance, therefore, with the Report upon this subject presented to the last General Convention, and since acted upon efficiently by the executive Board, your Committee highly approve that such printing press be established, at as early a period as circumstances will permit.

In behalf of the Committee,
S. H. CONE,
Chairman.

The Committee on the African Mission made the following Report, which was accepted:

REPORT.

The Committee on the African Mission respectfully Report:—

That in considering the Missionary cause as connected with the moral and religious improvement of Africa, they are pained, and they do deeply regret that, at this time, there is no missionary of our own in Liberia, where many of the people are favorable to our denomination, and wish to have ministers from our own churches.

Important and inviting facilities are afforded for the conducting of a mission in that country; and the claims of that long neglected and injured people are strong upon our sympathies and our benevolence.

Your Committee, therefore, recommend that the Board keep their eye upon this mission, and send faithful missionaries to Liberia with the least possible delay. They also recommend that no pains should be spared in procuring suitable colored brethren of promise, and educating them for missionary service. And considering the present urgent calls for faithful laborers

in Africa, it is also recommended, that all our churches make it a subject of *special, fervent* prayer, that the Lord will look in great mercy upon that degraded, suffering race, and speedily send to them the men whom he will honor, and long preserve in Christian labors for their salvation.

On behalf of the Committee,
N. W. WILLIAMS.

The Committee on Publications made the following Report, which was accepted:

REPORT.

Your Committee on Publications beg leave to Report:—

That they deem the press the strong hold of the friends of missions; as it is of the advocates of truth of every kind. We are absolutely dependent on an efficient press to diffuse throughout the community that religious intelligence, which alone can awaken a strong and universal missionary spirit.

We are happy to express it as our opinion that in no former year, has so much strength been gained in this respect, as during the past. The American Baptist Magazine, published under the direction of this Board, while it has been decidedly improved in character, has already begun to receive that increase of patronage, which it merits. It promises to be the *efficient organ* of our missions; and, as such, we recommend it to the patronage of our brethren.

Numerous other periodicals are ably conducted, and, in their appropriate spheres, are doing much to increase the knowledge of the Redeemer's kingdom.

But whatever improvement has been realized in these publications generally, still your Committee beg leave to suggest the importance of concentrating more talent upon this department; for it is power which God has put into the hands of his friends to use, for the advancement of his cause. All which is respectfully submitted.

R. BABCOCK, jr.
R. E. PATTISON,
E. W. FREEMAN.

The Committee on Unoccupied Fields of Labor made the following Report, which was accepted:

REPORT.

The Committee on Unoccupied Fields of Labor respectfully report:—

That they have with much solemn feel-

ing surveyed the broad circle, so few sections of which have yet, after so long a period, been brought under Christian cultivation. While they feel no disposition to despise the day of small things, and while they rejoice in the degree of Christian effort, which distinguishes the present age from many ages which preceded it, and in the success with which divine grace has crowned such effort; they cannot but experience a sadness, which well nigh makes the heart sick, when they attempt to select and fix on the next spot to be cultivated; for so much land remains unredeemed from the total wildness of idolatry, and so much which has been entered by nominal Christianity, has been thickly planted with the no less ruinous and indomitable errors of the Roman and Grecian superstitions, that the mind recoils, as from a task too mighty to be attempted, and is ready to believe that our labors must be confined to the land already occupied.

The single mission to BURMAH demands more than all of the means at present under the control of this Board; and the Committee believe that that great empire ought to receive large accessions of missionary laborers. SIAM is already entered, and must not be relinquished; but must, if possible, quickly receive additional help. The brethren in Burmah have judiciously seized a favorable occasion for commencing a great work in Siam; and if this is soon followed up by the Board with the due spirit, CHINA, the eternal nation, may not long continue invulnerable—especially, if a new station can be occupied on the northern borders of that immense empire, which new station is by some thought to present a fairer hope, than the post now occupied by the excellent Dr. Morrison.

It is possible that the islands of JAPAN may, on inquiry, be found to be accessible by Protestant Missionaries, and serve as a medium of approach to the North-east borders of China. Inasmuch as an inland traffic is carried on between that part of the empire and the shores of the Mediterranean, it may not be impossible to open a communication between the northern parts of Burmah and the northern borders of China. The Committee venture to offer these suggestions to the Board, in the hope that such inquiries may be instituted, as may at least lead to a better acquaintance with that portion of Asia than is now possessed.

The Committee are of opinion that a SOUTH AMERICAN mission is not impracticable. A well-conducted Protestant mission in MEXICO seems to be called

for, as a barrier between the Romanism of South America and the Great Western Valley in our country.

The present state of several of the INDIAN TRIBES gives encouragement for the increase of effort among them. In their home in the West, they may now be raised to their proper rights and dignity. The press cannot too speedily be made to scatter its blessings among them.

The Committee do not think that the labors of this Board would be so profitably expended in GREECE, at present, as elsewhere.

It seems desirable that the wishes of our brethren in Burmah respecting a mission in PALESTINE should be seriously considered.

FRANCE may justly be considered unoccupied ground, and perhaps as important as any other field of labor; yet the expected report from Professor Chase will probably throw light on the future duty of the Board.

General Remarks.

Although the fields of labor alluded to seem many and extensive, they are but a very small portion of the parts of the earth.—If our hope were in man, it would faint; but trusting in the sure promises of Him whose servants we profess to be, we will labor and pray in hope.

C. P. GROSVENOR,
Chairman.

The Committee on Printing Establishments made the following Report, which was accepted:

REPORT.

The Committee on Printing Establishments report:—

That they highly approve the measures which the Board have adopted, in relation to the printing establishments at Maulmein, and to the proposed establishment in the Indian Territory west of the Mississippi. The Committee need not say any thing, concerning the incalculable power of the press, and the duty of employing, to the utmost of our ability, the noblest of the arts in promoting the most glorious of all objects, the spread of the Saviour's kingdom. Much of the wonderful success of the Burman mission is to be ascribed to the agency of the printing press; and, on this powerful instrument must depend, in a great degree, our hopes of the conversion of the Burman empire, and of the whole world, to the knowledge of Christ and him crucified.

The Committee are gratified to learn,

that the printing establishment at Maulmein is now well furnished with the means of prosecuting its operations with vigor and success. Great embarrassments existed for a time, from the defective state of the fonts of type, which had been procured at Calcutta, and the defects of which could not immediately be remedied. If Mr. Bennett had not possessed unusual energy, skill, ingenuity and patience, the work of printing must have been wholly suspended for a long period. He succeeded, however, in printing tracts, by setting up a few pages only at a time, and putting them to press under great disadvantages. But he proceeded, at length, to Calcutta, and there superintended in person the cutting of punches, and founding of the types. He returned to Maulmein, with an ample supply of types, and with punches, which will enable him to cast, at Maulmein, the particular letters which may chance to be deficient. He can now keep three presses in constant operation. There are now there, it is probable, four presses, three American printers, a standing press, and large supplies of paper, ink, and other needful apparatus, for ordinary printing and for preparing stereotype plates.

The printing of the Scriptures and of tracts, will, with the divine blessing, proceed rapidly:—the printing of works in the Karen language may soon become necessary; and there is a prospect, that a translation of the Scriptures into the Taling language will be made, and will create an increased demand for the services of the printing office.

The printing establishment will require a large annual expenditure; but the Committee think, that there ought to be no hesitation in prosecuting the work of printing with the utmost vigor.

The Committee are gratified to know, that the Board have authorized the purchase of a press and types, to be employed at some point in the Indian territory west of the Mississippi. It is cheering to anticipate the operation of these great instruments of civilization among the native tribes. One of our missionaries is a printer, and God seems thus to have clearly indicated the duty of the Board to establish a printing office. The best results, both to the temporal and to the eternal interests of the Indians, may be confidently expected.

For the Committee,

B. JACOBS.

Rev. G. F. Davis requested leave of absence, which was granted. He, at

the same time, presented a request from the Baptist Church at Hartford that the Board will hold their next annual meeting at Hartford.

On motion of Rev. Mr. Stow, the following resolutions were adopted:

Resolved, That this Board acknowledge, with peculiar pleasure, the receipt of \$5000 from the American Bible Society, to aid in the publication and distribution of the Scriptures in Burmah; and that they are gratified with the information, that the Directors have recently pledged the additional sum of \$5,000, to be paid during the current year.

Resolved, That the Board consider the American Bible Society as an Institution whose operations are conducted upon principles the most elevated and catholic; and they indulge the earnest hope, that its treasury will be so liberally supplied with funds as to be able to assist this body, and others of a similar character, by larger and more frequent appropriations.

On motion of Rev. Mr. Knowles,

Resolved, That the actual completion of the translation of the New Testament into the Burman language, and the prospect that the translation of the Old Testament into that language will soon be completed, are regarded by the Board as causes of gratitude to God, and of cheering hope in reference to the temporal and eternal interests of the Burmans.

Resolved, That the Board feel great pleasure in the anticipation, that translations of the Scriptures into the Karen and Taling languages, and into some of the languages spoken by the Indian tribes, will, in due time, be made and printed under the direction of the Board.

Resolved, That the Board feel it to be their duty to adopt all prudent measures to give to the heathen the pure word of God in their own language; and to furnish their missionaries with all the means in their power to make the translations as exact a representation of the mind of the Holy Spirit, as may be possible.

Resolved, That all the Missionaries of the Board, who are, or who shall be engaged in translating the Scriptures be instructed to endeavor by earnest prayer and diligent study, to ascertain

the precise meaning of the original text; to express that meaning as exactly as the nature of the languages into which they shall translate the Bible will permit; and to transfer no words which are capable of being literally translated.

On motion of Rev. Mr. Babcock,

Resolved, That the thanks of this Board be tendered to Rev. Mr. Stow for the appropriate annual sermon delivered by him last evening.

Adjourned.—Rev. Dr. Sharp prayed, and the meeting was closed, by singing the doxology :

Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

JAMES D. KNOWLES,
Recording Secretary.

REPORT OF THE BOARD

for the year ending April 24, 1833.

The return of the annual meeting of the Board, while it furnishes motive to gratitude, suggests themes for solemn reflection.—The rapidity with which these meetings succeed each other admonishes us, that the time during which we can labor for our Redeemer on earth is soon to terminate; and it reminds us that the numberless millions, for whose salvation we are toiling, will soon be in eternity.—The Board have occasion, at this meeting, to feel with more than usual force, the lesson which death is constantly teaching us. Four of the members of the Board have died during the past year.—THOMAS STOKES, who served the Board for several years, as their Treasurer, was an ardent friend to the cause of missions, and endeared himself to all his brethren, by his piety, his pure integrity, and his amiable manners. ENSIGN LINCOLN was one of the most assiduous members of the Board, punctually present at their numerous meetings, notwithstanding the claims of his extensive business, and always giving the most important aid, by his zeal for the spread of the gospel, his matured judgment, his kind spirit, and his unwearied diligence. ABNER W. CLOPTON, though he was not, until recently, appointed a member of the Board, has, for many years, been an active friend of missions, and his death is justly lamented as a calamity to Zion. DAVID JONES always brought to the service of the Board a heart warm with love to the Saviour and to perishing men, a mind clear, well balanced and discriminating, and a firm yet conciliating temper. The Board have reason to mourn for the death of these excellent and beloved brethren. We enjoy no longer, their labors and often prayers. We mourn for the loss which their families and the churches have sustained. But we remember that the Lord reigneth; that his promise yet remains, and that he will assuredly accomplish the glorious things, which he has spoken concerning Zion. Let us, then, be excited by the death of our brethren to perform our appointed services with increasing diligence, that we may, like them, be ready for our Master's coming.

The success of the missionary enterprise must soon convince the most skeptical and unobserving of its efficiency and usefulness. Its operations among the heathen are remote and noiseless; and they must necessarily for several years at the commencement be, in each country, preparatory, and unproductive of palpable effects. It is now but forty years, since modern missions took their rise. *At home*, a knowledge of their importance was to be diffused, and an affectionate interest in them awakened. *Abroad*, the torpid spirit of idolatry was to be aroused, inquiry excited, and the rites of superstition broken down. How much of this has been accomplished, history and observation must show.

A large part of Protestant Christendom is in action, and disposed to bring its best means and influence to bear upon the object. Making the past progress of the missionary spirit a basis of calculation for the future, it is reason-

able to suppose, that the day is, not distant, when all who love the Lord Jesus will participate in the work.

The heathen world is extensively moved. All the principal nations have been visited, and the means of enlightening them prepared. The sacred Scriptures have been translated into their languages; and presses, in sufficient numbers, have been established, to give them a speedy and extensive circulation. The gospel has been preached, till, in some lands, the worship of idols is abolished, and in others, its ancient foundations are undermined, and it is tottering to its fall. Were it proper to descend to particulars, the service would be most easy and delightful to confirm these positions by a reference to facts; but duty requires us at present to confine our details to efforts of our own denomination; and we shall commence, as usual, with stations in Burmah.

RANGOON.

Rangoon is a city of Burmah proper, where our missions to that country first commenced. Rev. Messrs. JONES, WADE, and KINCAID, have successively occupied the place during the year. Mr. Jones, who was here at the date of the last report, could not, at the time of his arrival from Maulmein, speak the language of the country; though before he left, on the first of Feb. 1832, he was able to converse with the natives, and interest them on the subject of religion. Mr. Wade succeeded him on the first of April, with the intention of remaining; but before three months had elapsed, he was compelled by a severe attack on the liver, to return to Maulmein for medical advice, where he was afterwards induced to continue. About the same time, it was recommended by the brethren to Mr. Kincaid to remove to Rangoon; and being strongly inclined himself to occupy the post, he gladly consented. He was, like Mr. Jones, unable at first to preach in Burman; but both found means of being extensively useful. This place, as heretofore stated, furnishes unusual facilities for the distribution of tracts and portions of the Scriptures, being the principal commercial city of the empire, and the centre of attraction for religious festivals. No method of doing good, in the present state of the country, promises so much usefulness as the circulation of books. These travel where the living preacher, from the prejudices of the priesthood, and the fears of a despotic government, would not be suffered to go. To this service the brethren diligently applied themselves, and went daily to the chief places, either of business or superstitious devotion, and gave away tracts to all who were disposed to read them. They were, moreover, often called on at their residence, by persons residing far in the interior, whose principal object was to provide themselves with means of information respecting the religion of Christ, of which they had heard something in the places, from whence they came.

Native disciples were employed by the missionaries to co-operate in the same work. Ko Thah-a, the pastor of the church, went daily about the city, and Moun En and Ko Shan made extensive tours in the country, stopping at the villages, and scattering such publications as they had with them. These were not always strictly religious. Of about eleven thousand, distributed by Mr. Jones and under his direction, most of which went into the interior, he says, about one eighth were tracts on astronomy and geography. These, though not properly speaking religious, are accomplishing their work. If the people can be imbued with correct sentiments on these sciences, they will at once perceive, that their religious system is a baseless fabric, for it is founded upon and closely interwoven with, the grossest imaginable whims and conceits in regard to the solar system. Nearly one fourth are comparisons and reasonings in regard to the merits of Christianity and Boodhism. Some are a clear statement of several of the prominent truths of the gospel, and the remainder, embracing more than one half, are Scripture extracts; some accompanied with occasional explanatory remarks, but generally without note or comment.

Those given away by the other brethren were, doubtless, of a similar character to the above.

The effects already produced, and which, with the blessing of God, are likely to follow a free circulation of these and corresponding publications, may be imagined from the following facts selected from many reported in the journals of the missionaries. Mr. Kincaid says, June 28, 1832, "Within this immediate district, there are many inquirers; and for four weeks, I have had many visitors from the interior of the country.—By these individuals, I learn, that in many places, there is considerable excitement about the new religion, and that this excitement has been produced by reading the tracts and portions of the Scripture, which have been carried away by persons visiting this city. One person from Thong-oo, about 200 miles from this, has come for the purpose of knowing what he shall do to be saved. His eyes are open, and he is filled with admiration and love. He is one of the government men in that city, and a person of superior understanding. He says, he knows many there, who are convinced that this is the true religion. Some time since, Moung En visited Pegu, and a number of the villages in the district, preaching and distributing tracts. He related, that many listened and some disputed. An inquirer called from Pantenau, three or four days' distance. He has read the 'View of the Christian Religion' and the 'Golden Balance,' and gives some evidence of a saving change."

"In Rangoon," says Mr. Jones, "the native teacher who goes about the city from day to day stated, that the number of those who believe in the Eternal God and secretly pray to him is not small. Through fear of their rulers, they are not yet prepared openly to avow their attachment to the truth. They make no offerings to the priests, nor prostrate themselves at the pagodas; which, nevertheless, they occasionally visit, to avoid the reproach of their acquaintances."

Even the Viceroy, for a time, seemed no way opposed to the operations of the brethren. Two of them called on him, and were received with distinguished kindness. They presented the Catechism of Geography and Astronomy, the Chronological Table, and a map of the world prepared in Burman, which he examined with lively interest, and asked many questions. "The remarks which he made concerning different places and the Christian Religion," says Mr. Wade, "evinced the knowledge he had obtained of these subjects, and proved, that he had read much in the books which have been circulated among the people." The missionaries, however, do not place an undue estimate on this branch of labor, nor propose for a moment to make a substitute of it, for preaching the gospel. "There must be preaching," says Mr. Kincaid, "before we can expect the conversion of the heathen. The circulation of the scriptures awakens attention, and, in some instances, souls may be saved without the use of any other means; but the history of the church in all past ages confirms the opinion, that we ought not to expect the demolition of the kingdom of darkness, and the building up of the Saviour's, only as we go forth in faith, preaching the word of eternal life."

At the mission house, worship has been regularly maintained every Sabbath, though the number who are willing to leave their secular business to attend is very small. More is accomplished by collecting them in groups on their own worship days, and other occasions, and by short addresses, awakening in them a sense of the folly of their schemes of darkness, and the absolute necessity of looking to another source of salvation. In the months of November and December, 1831, four promising converts, all males, were admitted to baptism, making the present number of the church 34.

SCHOOLS.

In August, 1831, Mr. Jones took preparatory measures to establish schools for the instruction of children born in the country, (whether wholly or partially Burman,) in the English language. He states, that those whose fathers are English, Portuguese, Armenians, or Chinese, and whose mothers are Burmese, are more (if possible) objects of charity than the full Burmans; for they are des-

tinged to exert a greater influence, and most of them are *equally* destitute of that instruction which is calculated to render that influence salutary.

Soon after, he carried his purpose into effect, and two schools were commenced, containing ten or twelve scholars each, one superintended by himself, and the other by Mrs. Jones. A lively interest was felt in them by the parents, and a most encouraging progress was made in knowledge by the children; so that at the end of a few months, nearly all had learnt the catechism of religion, twenty or thirty commands of scripture, all of the astronomical catechism, and a considerable portion of the geographical. A careful attention was paid to their religious instruction, and every evening they attended worship in the mission family. The same interest was felt in these important schools by the brethren who followed Mr. Jones; and we lament to learn by the last advices, that they have been discontinued through the interference of the viceroy.—“My two schools,” says Mr. Kincaid, July 27, 1832, “are broken up. One of the teachers was called before the governor, and questioned about teaching the children the religion of Christ. He was then whipped, fined thirty rupees, and put in prison for one day. The parents also had to pay three rupees for each child that went to school. This is the boldest step that has ever been taken, and shows that the progress of truth alarms them. I trust it will all turn out for the furtherance of the gospel.”

We wish to anticipate a similar result, and doubtless may, provided the Christians of our country shall be aroused to more prayer in reference to the obstructions thrown in the way of missionary efforts. The priesthood and government, which mutually support each other, will unite their influence to exclude every ray of light, which tends to expose and bring into disrepute their superstition and deeds of darkness. The malignity which they exhibit is intense, and probably few, who have never witnessed it, can imagine the terror it excites in those who become convinced of sin, and wish to ask what they shall do to be saved, lest their bitter oppression should fall upon them. But the same power which overruled the wrath of man in the early days of Christianity, and created a fearless spirit in the face of fines, imprisonment and even death, can do it again, if sought unto for the purpose. It is only necessary for us to feel the subject in all its vast importance before the mercy-seat, to secure to our brethren and the cause which they advocate, an influence that none can successfully resist.

MAULMEIN.

Missionaries. Rev. A. JUDSON, Rev. J. WADE, Mrs. WADE, Rev. T. SIMONS, Mr. CEPHAS BENNETT, Mrs. BENNETT, Mr. O. T. CUTTER, Mrs. CUTTER, Mr. R. B. HANCOCK, Mrs. HANCOCK and Miss SARAH CUMMINGS.

In May 1831, Mr. and Mrs. Wade were obliged by the state of her health to leave Maulmein for a voyage at sea; and there being no other missionary at the time sufficiently acquainted with the Burmese to superintend the press, Mr. Judson was induced to return from Rangoon, and resume his labors here. So ardent however was the desire which he cherished to preach the gospel more extensively, that he imprudently ventured into the jungle during the rainy season. He commenced ascending the river Dah-gyeing, and arrived on the 5th of September at the village where Mr. Wade first baptized, about four days' journey from Maulmein, and to which Mr. Judson gave the name of Wadesville.

At this place, Moug Doot had been stationed for some months, and was useful, though incapable of teaching except in Taling. The disciples appeared well; and the first of them, Taunah, whom Mr. Judson describes as an intelligent Christian, became his interpreter. Many inquirers appeared, and applications were made by persons from several villages in the neighborhood for baptism,—thirteen of whom, after careful examination, were received.

On the 17th, he ascended a branch called Laingbwai, to a region where Ko Myat-kyan and Moug Zuthee had preached the word, and where other disciples were found no less anxious than the former to avow their attachment to the doctrines of Christ. Nine were examined and baptized. Here, Mr Jud-

son was seized with the jungle fever, and was compelled to desist from his delightful labors, and return to Maulmein. His sickness was alarming for a season; but a merciful providence interposed and recovered him. In this tour he conceived the idea of improving the condition of the Karens, by providing them with catechists and school-teachers from among themselves. To this end he selected three of the most promising men in the church, and encouraged them to remove with their families to Maulmein, and enter a school established there for adults, the preceding month, to which they gladly consented. On the 28th of the month, Taunah, Pan-lah and Chet-thir, with their wives and children, and one girl from another family arrived. "It is our intention," says Mr. Judson, "to place the men in the adult school, and qualify them to read and interpret the scriptures to their countrymen. In the mean time their families will be acquiring civilization and Christian knowledge, which will render them useful when they return to their native wilds. The plan will involve some expense; but I know of no way in which a little money can be laid out to greater advantage for the promotion of the cause of truth among this people." Late in June last, he speaks of this school as in a flourishing state, consisting of 20 pupils, under the care of Moug Tsan-loon.

Mr. Bennett being necessarily absent, as will presently appear, the operations at the printing office were suspended for a time. This left Mr. Judson at liberty to repeat his visit to the Karen villages; and having made the necessary preparations, he commenced his second tour the first of January, 1832, leaving the Salwen river on the west, and the Attaran on the east, and ascending the Gyeing as before. We shall not follow the details of his journey; which will be found in his published journal, but shall confine ourselves to the principal facts and results. He took with him a number of the native assistants, and was absent about two months. During this time, he travelled several hundred miles, and visited a multitude of villages on the Dah-gyeing, Salwen and their tributary streams. He found the disciples, received by him on the former occasion, almost universally established and firm, though they had been obliged to encounter a great deal of reproach and opposition from their unbelieving countrymen. The spirit of inquiry was in some places checked, while in others, it had obviously advanced; and a goodly number appeared, who wanted to put on the Lord Jesus by an open profession. From all that applied for baptism, 25 only were received; and others, though decidedly hopeful in character, yet having had less opportunity for demonstrating the reality of their faith, were advised to wait.

On the last of February, Mr. Judson commenced a third tour, particularly to the Karen villages on the Salwen, accompanied by Ko Myat-kyan, who speaks Karen, three Taling disciples, and the two Karen assistants, Panlah, and Chetthir. The 5th of March he arrived at CHUMMERAH, a station established in February, and standing at the intersection of a rivulet of the same name with the Salwen. Here a zayat has been erected by the converts in the neighborhood, which promises to become a permanent seat of religious instruction. Truth is evidently spreading, and one inquirer after another is coming over to the side of Christ. During a stay of two or three days, more than twenty disciples assembled, and five additional ones were examined and received.

On the 11th, Mr. Judson fell in company with a boat on the river, full of men; and when he inquired whether they wished to hear the gospel of Christ, an elderly man, the chief of the party, replied, that he had already heard much of the gospel, and there was nothing he desired so much as an interview with the teacher. We accordingly went to the shore, "says Mr. Judson," and spent several hours very delightfully under the shade of the overhanging trees, and the banner of the love of Jesus. The old man's experience was so clear, and his desire for baptism so strong, that, though circumstances prevented our gaining so much testimony of his conduct since believing, as we usually required, we felt that it would be wrong to refuse his request. "After the ordinance, he

went on his way rejoicing aloud, and declaring his resolution to make known the eternal God and the dying love of Jesus, on all the banks of the Yoon-zalen, his native stream." "The dying words of an aged man of God," continues Mr. Judson, "when he waved his withered, death-struck arm and exclaimed, '*the best of all is, God is with us*'—I feel in my very soul.—Yes, the Great Invisible is in these Karen wilds. That mighty Being, who heaped up these rocks and reared these stupendous mountains, and poured out these streams in all directions, and scattered immortal beings throughout these deserts,—he is present by the influence of his Holy Spirit, and accompanies the sound of the gospel with converting, sanctifying power."

During this tour of a month, 19 were admitted to baptism, making an addition, within the year, of 66, and bringing up the number of the Karen church, after deducting the loss of one by death, and two by exclusion, to 77.

During these intervals of absence from Maulmein, Mr. Judson made the best disposition of the native assistants, to supply the region round about and the church at home. Ko Man-poke and wife were sent to the aid of Mr. and Mrs. Wade at Mergui; Moug Sanloon and Moug Shway-Moug were instructed to itinerate in the direction of Yay. Moug Zah, was to labor chiefly in the vicinity of Pah-ouk; Ko Shan and family were stationed at Taranah, a populous Taling village, and Ko Dwah and Ko Shwa-ba, were to conduct the daily evening worship and the public worship on the Lord's day at Maulmein. When at home, these latter services Mr. Judson took on himself, besides the ordinary duties of the *zayat*, and superintendence of the press; nor were they without avail. The opposition at this point, though organized and determined, is subject to constant though gradual inroads upon its ranks. EIGHT have given evidence of a gracious change and have been received to the fellowship of the church,—making the entire number baptized in the year from among the heathen, by brethren of this station, seventy four.

When Mr. Judson returned from his last excursion, he found that Mr. Bennett had arrived, and was ready to resume the operations of the press, which made it necessary for him to remain. In this he acquiesced, though with reluctance, as he greatly desired to visit his beloved Karens once more, before the setting in of the rains. "Must I," he says, "relinquish for many months, and perhaps forever, the pleasure of singing as I go,

"In these deserts let me labor,
On these mountains let me tell
How he died—the blessed Saviour—
To redeem a world from hell."

Truly the tears fall as I write."

About the same time, however, he was induced to review the subject of scripture-translations, and arrived at a conclusion respecting his duty which was entirely satisfactory. The Board had renewed their request to him to complete the Old Testament translation, which he had successfully commenced and urged it on grounds which approved themselves to his judgment. The work, it was admitted, was vastly important; and if not executed by him, some years must elapse before the acquaintance of either of the other brethren with the Burman language, would justify his attempting it. No more hesitancy was allowed. He estimated the time requisite for the labor at two years, and immediately sat down to it.

Mr. Wade, being obliged to leave Rangoon, and repair to this place for medical advice, was induced, on his recovery, to accept the care of the native church, and discharge the duties from which Mr. Judson had retired. The last intelligence, however, from him was that his health had again failed, and his life was threatened. His physician had recommended, as the only alternative, a voyage to America provided he so far recovered his strength as to be able to attempt it—he may therefore, if living be expected to arrive soon in this country.

NOTE.—Mr. Wade arrived in America May 11th, accompanied by Mrs. Wade and two native teachers, a Burman and a Karen.

ENGLISH DEPARTMENT.

Our last Report left this department under the superintendence of Mr. Kincaid. Scarcely had he entered on his sphere of operations, before he found himself deeply interested in it. His hearers were drawn from the British cantonment in the neighborhood, and at first were few in number, but increased with each succeeding week. A spirit of inquiry was excited, and many were induced to ask, "what shall we do?" Special meetings and other means adapted to their circumstances were employed. Tracts, which Mr. Kincaid took with him from America, were circulated, and the good they have done, he remarks, "will only be fully disclosed in the future world. One man dated his first serious impressions from reading the "*Swearer's Prayer*." "*The great Question answered*" has been most signally blessed. The tracts on intemperance have been like the stone which went from the sling of David. Many a giant, that defied the armies of the living God, has fallen, not to perish, but to be raised to life everlasting. From about the middle of July to near the end of October, we have had a constant ingathering to the fold of Christ. Many who came out to the chapel to scoff, went home agonizing under the awakening influence of the Holy Spirit." As the fruit of this revival, 96 were added to the church in seven months, since which the number has increased to about 110. We should rejoice to say that these have all continued to be the steadfast and exemplary friends of Christ; but former inveterate habits of intemperance have proved a snare to some. Two thirds of the whole are on the side of *total abstinence*, in reference to ardent spirits; but such as will not endure the self denial, expose themselves to temptations, from which few escape uninjured. The church observes the monthly concert of prayer, and has formed a missionary society within its bounds. A letter, expressive of the most grateful feelings, has been forwarded by them to the Board, from which it would afford pleasure to give extracts, did our limits permit.

On the removal of Mr. Kincaid to Rangoon, in Feb. 1832, Mr. Jones took his place, and discharged the duties of the pastoral office, up to the time when he left for Siam. It was his happiness to see a measure of the same gracious influence attending his labors which had characterized those of his predecessors. Though the church was greatly reduced by the transfer of the 45th regiment to Madras, yet the spirit of piety was not diminished. His last letter, dated Sept. 17th, says, "I continue preaching to the European church. The members have been gradually improving in vigor and stability of Christian character. They now present an aspect more interesting than at any previous period since I had the care of them. Several have recently felt an unusual concern about their eternal destiny; and on the 9th inst., I was allowed the privilege of baptizing six more, connected with the army."

A Sabbath School of 40 pupils has been superintended by Mr. Jones, though from excessive rains, the attendance has been irregular. Mrs. Jones, who is in feeble health, has for several months held a weekly meeting for the religious instruction and improvement of females connected with the congregation. In these and other ways, much seed has been sown; and there is reason to hope, it will yet spring up and bear the fruits of righteousness.

PRINTING DEPARTMENT.

The delay attending preparations in the printing establishment has been a source of strong solicitude; but justice requires us to say, that no blame attaches to any one on account of it. The real cause may be traced to the difficulties attending the formation of punches and casting of types for a language, which no one of the agents understood. The Board engaged the most skilful founders in Calcutta, and thought that they had secured their object, as stated in the last Report; but their success was not entire till Mr. Bennett acquired, by application and experience, an intimate knowledge of what was necessary, and attended in person to its execution. He repaired to Bengal, and after a persevering effort of some months, succeeded in obtaining all that could be wished. He returned in March, 1832, carrying with him a sufficient quantity of types to keep three presses in operation, and the means of increasing them to any extent which the exigencies of the mission should require.

While he was in Calcutta, Mr. O. T. Cutter, who left Boston the 12th of October, 1831, arrived, with a steam press, and soon followed Mr. Bennett to Maulmein.

On the 29th of June, Mr. R. B. Hancock embarked at Boston, with two more printing-presses—a standing-press,—a large fount of English types,—and all the materials for a stereotype foundry; and from letters just received, he doubtless reached his port of destination by the first of January, 1833. While these preparations were going on, it is understood that a substantial brick or teakwood building was erected, consisting of several compartments, suited to the safe keeping of paper, and other expensive materials, and the more convenient execution of the several branches of labor to be performed. This was deemed by all the brethren a measure of prudence and economy. The excessive dampness of the rainy season rendered it impossible, in the ordinary frail tenements of the place, to secure from damage the paper and other articles requiring to be kept dry; and when the rains ceased, the hazard of loss was still greater from fires, which often destroy scores of their thatched bamboo dwellings in an hour. It will doubtless be thought by the friends of the mission, that the provisions of this department are on a broad and extensive scale. The members of the Board so view them. They consider, that to this establishment the eyes of the Christian public are directed, to see the whole empire of Burmah supplied with the Word of Life; and it is their design, if Heaven shall smile on the attempt, not to disappoint the expectation. The work is in a course of delightful progress, and will be carried onward to the extent of the means supplied. In a letter, dated August 21, Mr. Judson says “the New Testament in Burman is printed to the end of Acts nearly, and will be finished by the close of 1832.”—The entire volume may therefore be considered as now in circulation. Successive editions will follow, as the demand for them shall require.

It is not intended, in consequence of the publication of the Scriptures, to diminish the issue of tracts. If fewer were circulated the last than the preceding year, it must be ascribed wholly to the interruption occasioned by Mr. Bennett's absence. The field is constantly widening, and the thirst for information increasing.—The blessed results, which have followed those already given away, only render the duty plainer and more imperative to fill the land, in its length and breadth, with them.

PREPARATIONS FOR THE PRESS.

Such progress has been made in the translation of the Old Testament, that its entire completion is now anticipated in May, 1834.

Before Mr. Judson devoted himself entirely to this work, he prepared maps of the world, of Palestine, and of the countries mentioned in the N. T., which have been printed at the Lithographic press in Calcutta,—a thousand copies of each. The utility of these, filled out with Burman names and characters, can easily be imagined, where so much is depending on a correct knowledge of Geography.

ALPHABET AND SPELLING-BOOK FOR THE KARENS.

Mr. Wade, who takes a deep interest in the Karens, has, for more than a year, as opportunity offered, made their language a study. His particular object, at first, was simply to acquire so much knowledge as would enable him to preach in it; but, as he advanced, he conceived the idea of giving to it a written form and character. He found that many Karen sounds could be expressed by the Taling character, which could not by the Burman. This suggested the idea of trying how far an arrangement of the Taling and Burman combined would go towards supplying the characters wanted, and the result he thus describes:—“I have now completed a *Spelling-Book*, which contains about fifteen hundred radical or syllabic combinations, in all which only two

types are required, which are not used in Burman or Taling." He has, also, with the assistance of his Karen teacher, made a translation of the Burman Catechism, and scriptural commands, as contained in the "View of the Christian Religion."

As Mr. Mason had also paid attention to the Karen language, the latter has been sent to him for revision, and to elicit any suggestions which his experience shall dictate. The prospect is, that this preparation will prove to be a valuable acquisition, and a means of speedily procuring a translation of the New Testament into the Karen language. The Karen teacher has made himself master of the spelling-book, and has a Karen school of ten scholars under his care, who are learning to read in their own language, with intense interest.

TAVOY.

Missionaries. Rev. F. MASON, Mrs. MASON, and Mrs. S. H. BOARDMAN.

The result of labors at this station is no way diminished in interest or importance by the lapse of another year. During the rainy season, Mr. Mason was necessarily confined to the vicinity of the mission house, but without any relaxation of effort. He studied the language, received and conversed with visitors at the zayat, availed himself of occasional meetings, such as festivals, feasts, funerals, &c., to preach the gospel to the natives, and went through the city and suburbs, leaving one or more tracts with every Burman family. He supposed, that a few might be omitted at such a season, when the place was literally drenched; but says, "I am persuaded, the number is extremely small, as I have repeatedly gone over the same ground to make sure of having done my work thoroughly." He distributed more than 3,000 tracts, comprising more than 40,000 pages. These were received with various indications of feeling, some being pleased, and others displeased, and some indifferent; yet when it is considered what a powerful influence these messengers of truth have exerted on the consciences of persons in private, we cannot do otherwise than anticipate some good in this instance.

As soon as it would do to travel, Mr. Mason directed his way to the jungle. He commenced about the middle of November, and made successive tours in different directions, north and south of the station, returning at intervals till the close of the year. In his journey north, he went as far as the inhabitants extend, and was at places where no missionary had previously been. After visiting eleven villages, he says, "we returned home, with the impression, that the northern section of the province, though with a sparse population, is a missionary field worth cultivating. The people, at the most, have but a flickering zeal for idolatry, and of priests to keep the flame alive, they have few or none." In another trip to the southwest of the city about ten miles, he preached to an attentive congregation, and lodged at Weydu. Before sunrise the next morning, he was visited by a chief from a neighboring village, who introduced himself, and said, he came to request books for his village, and to shew the teacher the way there. He then accompanied Mr. Mason from house to house, and exhorted the people to examine the books, and consider the doctrine therein taught.

It was at the close of one of those tours, in December, that a most interesting scene occurred at Tavoy: when Mr. Mason arrived at his house, he found more than sixty Karens, who had come from distant places in the country, and were waiting his return. The next day being the Sabbath, the company at worship was so large, they could not be accommodated with seats. Many of them were applicants for baptism, and on Monday the examination commenced, which continued through that and the following day, and resulted in the admission of twenty to the church. Others were deferred for further acquaintance, and some rejected. Of those received, Mr. Mason says, "One man attributes his conversion to the preaching of a Karen Christian during the last rains; but most of them heard Mr. Boardman preach, when he visited

them three years ago, and say they believed at the first hearing, but did not obtain a new heart till about a year afterwards. One said, he got a new mind when some of the first converts were baptized. Nearly all, therefore, had been a long time the subjects of Christian hope, and afforded, as a testimony of their faith, the evidence of a self-denying life.

Early in January, 1832, Mr. Mason set out again for the Karen country, and was absent about two months. Our limits will only allow us to report some of the closing events. After travelling over several very difficult passes in mountains, in pursuit of those who had not heard the gospel, and distributing many tracts, he returned to the well-known village of Moun-So, late in February; when he writes,—“I cry no longer, ‘the horrors of heathenism’—but ‘the blessings of missions!’ I date no longer from a heathen land. Heathenism has fled these banks. I look on fields cultivated by Christians, and see no dwellings but those inhabited by Christian families. When brother Boardman visited this people, three years ago, they were worshipping demons, and in the practice of all the vices connected with universal darkness; but he preached to them the gospel, ‘with the Holy Ghost sent down from heaven;’ and behold, all things have become new!” Here, the converts from the adjacent country gathered around Mr. Mason, and a course of examination for baptism began, which terminated the third day with the admission of twenty-seven. Many of these dated their Christian experience ten or twelve months back, and some even more,—affording to their pious acquaintances and others the best opportunity of determining the sincerity of their profession. From this interesting and delightful accession to the kingdom of Christ, Mr. Mason returned to prosecute his labors in Tavoy. His journal is brought down to September 23, when the reports from the country were still favorable, and indicative of the work of the Holy Spirit on the hearts of the heathen; but he could not become a personal observer of it, till the rains should be over. The fruits of the last year have been such as angels and all the saints on earth would delight to witness. More than sixty souls, ransomed from the power of heathenism and the dominion of sin, have put on Christ by baptism, and swelled the entire number of the church in this place to upwards of one hundred and fifty. These, with fewer exceptions than usual, adorn the doctrine of the Saviour; and though, from their former ignorance, they require constant teaching, still, by their docility and obvious desire to do right, they endear themselves much to those who have the oversight of them in the Lord.

“They are,” says Mrs. Boardman, “mostly Karens, living two or three days’ journey distant; but, by their frequent visits to us, over almost impassable mountains and through deserts, the haunt of the tiger, evince a love for the gospel seldom surpassed. What would the Christians in New England think of travelling 40 or 50 miles on foot, to hear a sermon and beg a Christian book? A good Christian woman, who has been living with us several months, told me that when she came, the water was so deep that she was obliged to wait till the men in the company could cut down trees, and lay across the streams for her to get over on; and sometimes she forded the streams. The reason of their coming at so bad a time was, we had appointed a church fast, and sent to the Karen Christians living near, to unite with us; but a rumor of it spread beyond the mountains, and they were so afraid that they should not observe it *at the right time and in the right way*, that a large company of the best disciples came immediately to inquire about it. As far as we can learn, they manifest the same tenderness of conscience and fear of doing wrong, on every subject; and I can say with truth, that the more we become acquainted with them, the more reason we find to love them as Christians, and to believe that the work is of God. Some of them have lived on our premises month after month, and their conduct has been most exemplary; and we have not heard of an instance of immorality among any of the church members during the past year.”

Their general character since conversion is altogether benevolent, each one laboring in his sphere to be instrumental of the salvation of others. Instances have occurred in which two, who could act with but little power separately, have united together, that by combining their qualifications they might achieve what neither had the prospect of doing alone. An example of this is given in Mounng Shannoung, a school teacher since deceased, who spent the principal part of the last rains in going round from house to house with Mounng Kya—Shannoung could *read*, but was slow of speech; while Kya, who could not read, had a faculty of communicating his ideas; and thus, one reading and the other expounding, they went about making known the gospel. They have exhibited, in some instances, a spirit of enterprize regardless of toil and expense, which it would be well even for Christians in America to emulate. They knew by report, that they had kinsmen according to the flesh in Siam, who had not heard the glad tidings of great joy by Christ Jesus, and though unapprized of the solicitude which our missionary felt to become acquainted with their state and disposition, they resolved to cross the mountains and explore their country. Several engaged in this mission; and when Mr. Mason arrived among them, intending to make the same tour, he found himself anticipated.

Ko Thah-byoo, Mounng Sha-too, Mounng Shwa Mounng, and others, are indefatigable laborers, and entirely devoted to evangelical objects. The value of their services cannot be estimated, and the final day alone can disclose their beneficial results.

SCHOOLS.

A more lucid view of operations in reference to schools could not be furnished by us, than is given in the following extracts of letters from Mrs. Boardman, dated January 19 and July 18, 1832. After recounting former interruptions from sickness and removals, she says, "It was not till April, 1831, that we were able to attempt any thing in this department again. I then opened a school with five scholars, under the care of a respectable and intelligent Tavoy female. We met with much encouragement, so that other schools have been since established, and our number of day scholars is now about 80; which, with the boarding school, two village schools and about 50 persons who learn during the rainy seasons, in the Karen jungle, make upwards of 170, under our instruction. The scholars in the jungle, of course, cannot come to us often; but a great many have been in to be examined in their lessons, and we are surpris'd and delighted at the progress they have made. The children of the day schools in town, and some of the teachers, attend worship on Lord's day. About 40 can repeat Mrs. Judson's catechism, and some have added to that, the account of the "Creation," the "Prodigal Son," the "Rich Man and Lazarus," and part of the "Sermon on the Mount." The little girls have many of them made good progress in needle work. But what gives me far greater pleasure, is the interest with which they listen to religious instruction, and the affectionate, docile disposition they manifest. They are very much ridiculed for studying the Christian books; but they bear it all very patiently. Mrs. Mason and I occasionally visit them in their school-houses, in order to prevent their teachers from deceiving us. On the Lord's day, all the children, both male and female, are examined in the Scripture lessons that they have studied during the week; which exercise, with the catechism and prayers, makes our Sunday school.

But the school that gives us most pleasure, and on which Mrs. Mason and I should like to spend all our time, if other duties did not require it, is one consisting of eleven females, taught on the mission premises. Our youngest scholar is eleven years old; so that the time spent upon them, turns to better account than if spent upon little children. Five of the scholars are members of the

church; two have asked for baptism, and one of the remaining four is a very hopeful inquirer.

They attend worship in Burman every morning and evening, and the female prayer-meeting Wednesday forenoon. As to village schools, we have no doubt they could be established with ease throughout the province, if some person acquainted with the language and manners and character of the Tavoyans, could devote all his time to the object. We have had two applications from villages a few miles distant, and have established one school with 12 scholars. Upwards of 10 children in another village are waiting, ready to enter as soon as the school-house is finished. The teachers are to bring their scholars to town once a month for examination, and we shall now and then look in upon them, when they least expect it. But we cannot enlarge our operations in this department, till we have more help from home."

In July, she says "The boys of the boarding school are now under the care of a native master, and Mr. Mason examines them twice a day, and has worship with them morning and evening.

The girls' boarding school is taught by one of the Chinese Christians, and Mrs. Mason examines them in their lessons, and teaches them needle-work. The superintendence of the clothing and food of both boarding schools and the care of five day schools under native teachers, devolves upon me.

We have also four small day schools in the Karen jungle, entirely under the management of their native teachers, who are Christians. The day schools are growing, every week, more and more interesting. We cannot, it is true, expect to see such progress, especially in religious knowledge, as is witnessed in the boarders who are the children of Christian parents, and are entirely under our influence; but as most of the day scholars have now been more or less under our care nearly two years, they have acquired considerable knowledge of Christianity, and are growing up with comparatively correct ideas. They, with their teachers, attend worship regularly on Lord's day. The day schools are entirely supported at present by the Honorable Company's allowance.

MERGUI.

In October, 1832, Mr. and Mrs. Wade, by the advice of the brethren, made a visit to Mergui, and tarried a little more than five months. On arriving, he found the inhabitants were numerous, and made up of Burmans, Chinese, Portuguese, Mussulmans, &c. He was received by Mr. Maingy, the civil commissioner, with kindness, and a place of residence was assigned him; but on commencing his labors, he found few at first who were disposed to hear his message, or receive his books. He took a zayat, which he occupied a part of each day, and received those who called for conversation. He had the satisfaction to perceive an increasing attention on the part of the people, from week to week, and a growing desire for books, till, on some occasions, he gave away from thirty to one hundred and fifty a day. A spirit of inquiry was also awakened, which resulted in the hopeful conversion of several individuals. Early in his visit, he was found by certain Karens from the neighboring jungle, and earnestly solicited to go to them; and having obtained the assistance of Ko Ing, a native preacher from Tavoy, and Ko Manpoke from Maulmein, he readily consented. He was received by them with all readiness, as other brethren have been in other villages of that interesting people. During his stay of two weeks, multitudes of them heard the gospel, and lasting impressions appeared to be produced on the minds of the principal chief and of some of his adherents. Before leaving Mergui in March, Mr. Wade deemed it his duty to regard the request of several applicants for baptism; and on mature examination, five were admitted. After the administration of the sacred ordinance, the new

converts, and such other native disciples as determined to remain, were embodied as a church of Christ, and Ko Ing appointed to be their pastor.

The efforts of Mrs. Wade during the time, in school teaching, will be reported most satisfactorily in her own language. She says, "When we went to Mergui, not expecting to remain in the place many months, it was not thought expedient to incur the expense of building a school-house; but I found twelve or fourteen girls and women, who were willing to learn to read with the assistance of a father or brother at home, and come to me for recitation and religious instruction nearly every day. Two of this number learned to read, and committed the catechism and short prayers; another had just begun to read; four others, who had before learned to read, made good proficiency in committing select portions of scripture, prayers, &c., (three of this number were from sister Boardman's school at Tavoy,) and three others had nearly finished the elementary lessons. These ten promise to continue their studies, though we are removed from them. This is all I was able to do in the way of schools, during our stay at Mergui. We are encouraged, however, in reflecting that the last great day may show that even this feeble effort was not entirely in vain; for the first woman, soon after beginning to learn, began to appear serious, attended family worship and daily instructions, and was the first baptized. A young girl also, (the daughter of Ko Ing's wife,) began to appear serious, not long after she began her lessons, and asked for baptism before we left; but we all thought it proper for her to wait for a time. Another woman, from a governor's family, was so vain and haughty, that she would never come into our house, until she took a fancy to learn to read. She then came often to us, and learned fast; but treated the subject of religion with entire neglect, for some time. We continued, however, to instruct, admonish and pray for her, until we had the happiness of seeing her begin to relent; and not long after, she came in at the time of evening worship, and, with the disciples, bowed down and worshipped him, 'who is meek and lowly.' She assured me, the next day, that she felt constrained to do this by the fullest convictions of the truth of the Christian religion, and of her state, as a poor, lost sinner. Some time after this, without my influence or knowledge, she took a small present, and went to several of her neighbors, confessing how foolish she had been when her pride would not permit her to speak to them, telling them that she was now resolved to be in all things a disciple of Christ, the Saviour of sinners. She continued to give very pleasing evidence of real piety until we left Mergui; but her baptism was deferred on account of a marriage contract, which could not then be settled according to gospel rules: though nothing was wanting on her part, and she earnestly desired to become a member of the little church."

SIAM.—MISSION TO BANKOK.

The proximity of Siam to Burmah rendered it, as a missionary field, an early subject of consideration by the Board. The languages (Burman and Taling,) which are common in one, are spoken by a large proportion of the inhabitants of the other; and seemed to impose it as a duty that, in our calculations, both should be taken into view. This has accordingly been done; and the correspondence maintained with the brethren has constantly embraced it. *They* have been equally desirous with the Board to occupy the ground; but their number was so small, and the wants of the multitude directly about them so urgent, that no one could be spared for the purpose. The addition, however recently made to their strength, and the rapid prospective increase, induced them to revive the subject afresh, and after deliberate and prayerful consideration, Mr. John T. Jones, in a note to his associates, expressed his willingness to engage in the enterprize, provided they approved of it,—to which they returned the following reply:—

Maulmein, July 17, 1832.

Dear Brother,

After taking into serious consideration the subject proposed in your note of this morning, we think that the importance of a mission to Siam, the desire which the Board of missions have frequently expressed on that subject the field being now unoccupied, your particular adaptedness to occupy it, and the preference which you have sometimes felt for the undertaking; all conspire to justify us in advising you to commence a mission to that country, as soon as circumstances will admit. (Signed) A. Judson, J. Wade, E. Kincaid, C. Benuett, O. T. Cutter.

Mr. Mason, of Tavoy, also concurred in the same recommendation. Mr. Jones, who had for months been adding to his knowledge of the Burman acquaintance with the Taling language, now engaged a Siamese teacher, but lost no time in making the necessary preparations for his change of residence. He was not able to engage a passage for himself and family till the 15th of August, after which the vessel experienced unavoidable detention. At the date of his last letter, all was in readiness, and he expected to embark for Penang and Singapore on the 25th of September.

The importance of this measure cannot easily be estimated. A wide door of usefulness is opened by it, and new responsibilities are assumed, which will require the utmost diligence and activity on our part to fulfil.

EUROPE.—MISSION TO FRANCE.

The General Convention, at their last meeting, took into consideration the circumstances of France, and strongly recommended that country to the attention of the Board. Its particular situation and wants were known to some extent, but not so minutely as to make it certain what measures might be adopted with the best promise of success. An agent has therefore been employed to go out and explore parts at least of the country, on whose report future operations might depend. Professor Chase, of the Newton Theological Institution, whose health required a temporary absence from the seminary, was invited to engage in this service, and consented.

The Board also appointed the Rev. J. C. Rostan to accompany him, a gentleman in some respects eminently qualified for immediate missionary work. He is a native of France; and, from a long residence in the metropolis, is intimately acquainted with the character and institutions of the nation. He is moreover, with his entire family, devotedly pious, and engaged to promote the salvation of his countrymen. They embarked at New York, the 20th of October, for Havre, where they arrived in safety after a boisterous voyage. A letter has been received from Mr. Chase, dated Paris, January 24, in which he says, "It is now two months, since we arrived in France, and it is about a month since we began to preach in a convenient chapel. Just as we were commencing, a Mr. Cloux, a native of Switzerland, arrived here from London, on his way to the eastern part of France, as a missionary from the Baptist Continental society in England; but with instructions to consult us before deciding fully on the field of his labors. Mr. Cloux speaks French, German and English, and there are more than thirty thousand Germans residing in this city. On various accounts, it is desirable that he remain here some months, to which his society has consented."—Messrs. Rostan and Cloux will continue in Paris, and Mr. Chase will visit other parts of the kingdom.

AFRICA.—LIBERIA.

No missionaries have been sent to Liberia the past year. A correspondence has been renewed with brethren at the south, for the purpose of ascertaining whether any young men of piety and promise are known to them, whom the Board might take under its patronage to educate for this station.

No other measure has suggested itself so likely to succeed as this, and the inquiry is now going on.

INDIAN MISSIONS.

SAULT DE ST. MARIE. MICHIGAN TERRITORY.

This station was commenced in 1828. Missionaries, Rev. ABEL BINGHAM and wife, Rev. MOSES MERRILL and wife, Mr. JOTHAM MEEKER and wife, Mr. JAMES D. CAMERON, Mr. TANNER, interpreter, and Mrs. TANNER, Miss ELEANOR MACOMBER, Miss MARY RICE, and Miss CYNTHIA BROWN.

This station is important in several points of view. It is the seat of Indian agency for the Ojibeways, who extend nearly one thousand miles into the interior, and who, for various purposes, often visit the place. It may be considered the inlet to that immense territory, furnishing the best and most direct means of intercourse with its sparse though wide-spread population. A section of the United States' army, and a considerable number of French and American traders, are located here. Adjoining the village and cantonment, stand the missionary premises, consisting of two houses and the necessary out-buildings, which are just sufficient for the missionary family, a hall of worship and the boarding-school. The latter has existed under favorable auspices from the beginning. It commenced with about sixty scholars; and though it has been subject to successive changes, it retains nearly that number now. The boarders are purely Indian, when such are to be had; but the day-school is open to the half breeds, from the village and vicinity, who are in some cases admitted into the family. Instruction in this department, the past fall and winter, has been abundant; Mr. and Mrs. Merrill, Mr. Meeker and Miss Macomber have devoted to its several branches such parts of every day, as health and the personal acquisition of the Ojibeway language would allow. The infant school system has been introduced with high approbation and promise of success.

The concentration of so many missionaries at this point within the last season was a temporary measure, and not intended for the objects of the station. Facilities existed here for the acquisition of the Indian language greater than could be found elsewhere; and it was moreover in contemplation by the Board, to extend their labors up the borders of lake Superior. But circumstances, which they deemed important, have occurred to suspend their purpose, and induced them to give another direction to two or three of the families. A sufficient number will remain to meet the exigencies of the station, and to do what is practicable by the distribution of the sacred scriptures, or other books, which may be published in the language of the country.

The state of religion during the year has been of a most interesting character. At the commencement of 1832, a series of meetings was held, in which the Presbyterian missionaries participated, and which was followed by unusual seriousness, and a spirit of inquiry that soon extended through the place. Mr. Bingham and his associates were delightfully employed in the village among the Indians, and at the Fort, in directing the anxious to the Lamb of God. In May, a series of meetings was held, with special reference to the natives, which contributed to give a fresh impulse to the work; and in December, a similar series was repeated. Besides these, and the ordinary services at the mission house, worship has been conducted at Sugar Island, and among the Indians in the vicinity of Mr. Meeker's residence. The converts who united with the Baptist church amount to nearly forty, of whom nine are natives, two children of the boarding-school, and eighteen soldiers. The church, including the missionaries, now consists of 50 members,—showing an increase, since the last Report, of 38. There is much in the character of certain individuals, the fruit of this revival, that is calculated to fill us with animating hope. They are persons, who, either from their intelligence, or the situation which they occupy, are capable of rendering important ser-

vice to the mission. Such is Dr. Edwin James, surgeon of the army—Mr. James D. Cameron, Episcopal missionary, Mr. Tanner, late interpreter to government, and Segud, Indian chief. The latter is capable of exerting the best influence among his countrymen; and, being devoutly attached to the interests of religion, is disposed to do it. Mr. Tanner entered immediately into the employment of the Board, and became interpreter to the station, for which his intimate acquaintance with the Indian language eminently qualified him. Mr. Cameron, though engaged in evangelical efforts, does not pretend to have had an experimental knowledge of religion, till he was taught it at this station. He now engages with all his heart in its propagation and defence. He received a classical education at Montreal, and will soon be able to preach in the Indian tongue.

Dr. James experienced a change of heart while a member of college, but had made no profession of his faith in Christ till this time. He had evinced, however, an ardent desire for the welfare of the natives, and succeeded, with the aid of Mr. Tanner, in providing for them an entire version of the New Testament. This he has carefully revised, and is now carrying it through the press at Albany. If we may judge of its accuracy from the opinion formed of it by those who are acquainted with Ojibeway and English, it will be well understood, and prove to that extensive tribe an inestimable blessing. Besides the Testament, Dr. James has prepared a small spelling-book, which has been printed by the Board, and is now in use. Some other elementary works are in a course of preparation, and will be completed soon.

The temperance cause has been conducted with great prudence at the station, and with triumphant success, being universally sustained both in the garrison and village.

THOMAS.

This station is on Grand River, of Lake Michigan, and is under the superintendence of Mr. LEONARD SLATER, aided by Mrs. SLATER, and Mr. and Mrs. POTTS, school teachers. The efforts for the moral and religious reformation of the Indians at this place, were without avail till the commencement of 1832, when an unusual spirit of prayer animated the missionaries in behalf of all who were committed to their charge. Nor was their patience any longer tried; for no sooner had they begun to ask with an importunity which disregarded all obstacles, than they were answered. Deep thoughtfulness and a spirit of anxious inquiry manifested itself in members of the family and of the village. A young man, hired to labor on the mission premises, was the first to obtain peace in believing, but did not long partake of the blessing alone. The principal chief and certain members of the boarding school soon entered into his joy. In this state things remained, till the latter part of April, when a series of meetings was held at the station, and a still stronger interest in the subject of religion displayed itself among the natives. Such of the converts as had entertained a hope in Christ for several weeks, were examined, and seven admitted to baptism; after which, a church consisting of twelve members, including the missionaries, was constituted and received the fellowship of brethren present. They have continued ever since to maintain their steadfastness and zeal for the truth. The devotions of the Sabbath, and occasional seasons of worship, have been well attended, and the latter enlivened by the addresses of native disciples. The venerable chief, Noon day, and the senior members of the mission school have often poured forth the strong emotions of their hearts in strains of affecting eloquence. No more were admitted to membership till the 9th of November, when six full Indians were examined and baptized. One has since been received, making the present number of the church *nineteen*.

Measures of temperance sprang up with the spirit of the revival; for however desirous Mr. Slater had been of introducing them, all attempts to do it failed

till this time. Now it was easy to adopt and carry them into effect. No one exhibited more zeal and decision than the natives,—thirty-nine of whom enrolled themselves, and signed the pledge of total abstinence at the organization of the society, which number was subsequently increased to fifty-three. It is a circumstance of uncommon interest attending this reform, and which furnishes a pledge of its perpetuity and triumphant success, that the traders participate in it. A part of them on the river took out their supplies the last fall without any distilled spirits, and all of them have entered into a contract not to deal in them after a given time, which is just at hand, under a penalty of \$500. They have become sensible that even their own interests are promoted by the temperance of the Indians.

The youths in the boarding school, of whom there are sixteen, have made good proficiency in knowledge, under the tuition of Mr. and Mrs. Potts. Samuel Beach, Richard Furman, Jonathan Going and Joseph Elliot are members of the church, and adorn their profession. These, together with Adoniram Judson, John Byee, and Abraham Faw, read the scriptures, write, cypher and speak the English language. In the female department, the children are much younger, and one only reads in the New Testament; while others, with some of the lads, read in easy lessons. The children are docile, and in most instances easily governed.

In November last, it was thought that an arrangement might be made, which would bring more pupils under a course of instruction without increasing the expenses of the station. For this end, Mr. and Mrs. Potts removed into the village, and opened a day school, and Mr. Slater took charge of those at the station.

Their anticipations were realized; and instead of sixteen, they now have *twenty-six* scholars, about one half of whom board with their parents. The church at the station was admitted into the Michigan Association, in September last. The occasion is described by Mr. Slater, as being one of much interest. Several of the Indian members were present as delegates, and addressed the meeting with effect. Three of them had been pupils of the school, and were desirous of remaining with their elder white brethren for a time, hoping to become better qualified for usefulness when they should return. These were cheerfully received into Christian families, where the requisite advantages would be afforded them without charge.

VALLEY TOWNS.

This station is in North Carolina, about seven miles from the charter limits of Georgia; 180 miles N. W. of Augusta, and 50 miles from Clarksville, Habersham Co. in that state. It is surrounded by mountains, the scenery of which is delightful and the air invigorating. The river Hiwassee passes by the southern border of the mission premises, and furnishes water power for mills owned by the establishment.

Missionaries, Rev. EVAN JONES, Mrs. JONES, Mr. LEONARD BUTTERFIELD, Mrs. BUTTERFIELD, and Miss SARAH RAYNER. Native Assistants, John Wickliffe, Dsulawe, Alexander M'Grey, and John Timson, interpreters.

There is no extensive farm carried on at this place as formerly, it being found detrimental to the best interests of the mission; but Mr. Jones and his assistants are devoted to preaching the gospel, and otherwise instructing the natives in useful knowledge. The advantages of this course over the other have been most apparent. In about twelve months after its adoption, a revival of religion commenced, which has now been in progress for three years, and which still continues.

On the 6th of June, the superintendent writes, "I had the unspeakable pleasure last Sabbath to bury in baptism thirty-six full Cherokees, twenty-four males and twelve females. Among them was a man apparently about seventy

years old, accompanied by two sons, a daughter, and her husband, and three grandsons. Another man, about sixty, publicly renounced rendering homage to fire and imaginary beings, and his practice of conjuring, and professed himself a follower of the supreme God, through the mediation of his Son Jesus Christ. Two females were quite aged, and nine men and their wives were in the prime of life. All these joyfully followed the steps of the Saviour. The congregation on the Sabbath was large and serious; and, on invitation, about fifty came forward to express their desire to forsake sin and seek salvation." At subsequent periods, thirteen more were added to the church by baptism, and three by letter, making the entire number of members one hundred sixty-five,—of whom one is black, fifteen (including the missionaries) are white, and one hundred and forty-nine are Cherokees.

There are two native preachers and five exhorters, who are very useful in their respective neighborhoods, and the former often travel to distant places. The pious character of the converts generally is fully sustained. Says Mr. Jones, "in all the settlements where the members reside, [being remote from the station] they meet on Sabbath days, to sing and pray. They have also regular prayer meetings in the week. All the heads of families have morning and evening worship in their houses, and many, who are not heads of families, use their influence for that purpose."

"Temperance is gaining ground. All the members of the church are also members of the Temperance Society. There are many instances of the most inveterate habits, in which a radical reformation has been effected; and apparently hopeless victims have been restored to respectability and usefulness in society.

"The boarding-school is intended to accommodate twenty pupils, and is usually full. Its beneficial influence is already felt, and, in a little while, must be still more so. The persons instructed are chiefly females, and those from places where, when they return, they can scarcely fail by their example and intelligence to awaken an interest in favor of education. Twenty thousand pages of tracts have been kindly furnished to this station by the American Tract Society, and distributed to those who were anxious to receive them."

In conclusion, Mr. Jones says, "I think there are as many serious inquirers now, as there were nine months ago. The field is wide, and still extending, and the need of native help increases in the same proportion. Several distant settlements are desirous to hear the gospel, whose wishes we cannot gratify. Indeed the fields are white unto the harvest, and I am persuaded that Christians, while they urge on with a holy zeal the glorious work among the millions who are hungering for the bread of life, will not be inattentive to the like hungering among a few thousands of the Cherokees."

There has sprung up in the nation, about 75 miles west of the Valley Towns, a second church, the history of which is worthy of record. Three years ago, Mr. Jesse Bushyhead, a Cherokee, became convinced, by the study of the Bible alone, of the duty and propriety of believers' baptism; and though at the time unacquainted with any Baptists, he took a journey of twenty miles to attend one of their meetings, and make an open profession of his faith. On this occasion, there was a minister present from Tennessee, who soon after visited the neighborhood of Mr. Bushyhead, and commenced preaching once a month. His labors were blessed, and in a little time a church was gathered, which now consists of seventy-three members,—thirty-five of whom were baptized in the nation, and the others from the vicinity, or were received by letter. To this church Mr. Bushyhead belongs, and by them he has been licensed to preach. He reads English with ease, and is capable of acquiring knowledge from any books published in the language, and consequently of preparing himself for much usefulness. It is proposed by the Board to take him into their service so soon as negotiations for the purpose can be completed.

STATIONS WEST OF THE MISSISSIPPI RIVER.—SHAWNEE MISSION.

This mission was commenced July 7, 1831, by Mr. JOHNSTONE LYKINS and family, and is situated a short distance west of the state of Missouri, and 7 miles south of the Missouri river. He early engaged in the erection of necessary buildings, which are now completed. In August, 1832, Rev. ALEXANDER EVANS and family joined the station, and, in November, Mr. DANIEL FRENCH; since which, a church has been constituted, but the number of its members is not reported. A school has been commenced, and the children receive a part of their support, being allowed to dine at the mission house. Rev. Mr. Evans is diligently employed in acquiring the Indian language, with the earnest expectation that he shall soon be able to preach in it the unsearchable riches of Christ. The number of missionaries at the station being sufficient for the varied duties to be performed, and the plans of operation being fully digested, the best results may be looked for.

Rev. Mr. M'Coy resides near this place, and though not now engaged in the service of this Board, he has by his counsel and agency contributed materially to the promotion of its objects the past season.

CREEKS.

The mission to the Creeks was commenced August 12th, 1829, by Mr. JOHN DAVIS, an educated native of the tribe, whose untiring exertions in behalf of his countrymen are worthy of all commendation. For two years, he labored alone, teaching school three days in a week, and visiting from house to house, and preaching the rest of the time. His labors excited a lively interest, and sinners were converted to God, but not being ordained, no attempts were made by him to gather a church. In August, 1832, Rev. DAVID LEWIS and family arrived in the nation, and were received by Mr. Davis with great joy. After mutual consultation, they were happily agreed in the measures to be pursued, among which may be mentioned the formation of a church, the choice of a station, and the erection of necessary buildings.

In relation to the first, all the indications about them contributed to make their duty plain; and on the 9th of September, a church was organized, consisting of six members. On this occasion, Rev. Mr. M'Coy who was present, thus writes. "Mr. Lewis preached in the forenoon, and I in the afternoon; and brother Davis, besides interpreting, prayed and exhorted in both Indian and English. This was a good day to us all. We had no artifice employed to occasion excitement; nevertheless we retired from our meeting, not only with solemn countenances, but many faces, both black and red, were suffused with tears, and every heart seemed to be filled. For myself, I felt like seeking a place to weep tears of gratitude to God, for allowing me to witness a gospel church, formed under such auspicious circumstances in the *Indian Territory*, towards which we have so long directed our chief attention with deep solicitude."

During the week, many came and conversed on the great concerns of the soul, and wished to be considered candidates for admission into the church; but, for reasons which were deemed sufficient, two only were received at that time. These were Creeks,—one a man of 25, and the other a youth of about 16, both of whom were baptized the next Sabbath, and immediately after, the communion of the Lord's supper was administered. In October, satisfactory evidence having been obtained of their piety, thirty-eight were admitted to the sacred rite of baptism at one time, and at subsequent occasions seventeen, making the additions from the formation of the church 57, and the entire number 63. Of these, twelve are natives, four are whites, and forty-two Africans. The mother and daughter of the late Gen. Mc'Intosh, being among the converts, may be expected to exert an extensive influence in favor of religion, particularly on the female part of the community. We cannot contemplate

the surprising change already effected without indulging the most cheering hopes for the future.

In selecting a site for the station, the brethren were essentially aided by the intelligence and kindness of Gen. Campbell, the agent of government. They made choice of a spot three miles north of Arkansas river, 15 west of Cantonment Gibson, in the midst of a dense Indian settlement. Probably no place in the nation offers so fine a prospect of usefulness. Here Mr. Lewis commenced, and has nearly completed the erection of all necessary buildings, the expense of which exceeded our calculations, because they are larger than was at first contemplated. It is stated, however, that they are even now barely sufficient for the purposes for which they were put up, particularly the school and meeting house. The ordinary congregation of the Sabbath, when the weather is good, amounts to about three hundred.

There is, moreover, a flourishing *Sabbath School*, consisting of eighty pupils, to be accommodated. In this view of the wants of the place, the enlargement adopted has received the concurrence of the Board.

No common school has yet been or will be attempted by Mr. Lewis, till other assistance shall arrive, which is expected this season. His time could be better appropriated, while the demand for direct efforts in preaching and visiting continued. He has, therefore, gone from house to house, during the day, and usually attended worship at some convenient place in the evening. His visits have been received with kindness by all classes, and attended with indications of a special blessing.

CHEROKEES.

The station among the Cherokees was commenced May 6, 1832, by DUNCAN O'BRIANT and family. It is situated about 70 miles north of Fort Smith, and within two miles of the boundary line of Arkansas Territory. The settlement is principally composed of emigrants, who accompanied Mr. O'Briant from Tinsawatta, in Georgia, and who, on their arrival, were much occupied for a time in preparing habitations for themselves. So soon as the missionary had got up his own log-house, and before it was finished, he opened it for worship on the Sabbath, and collected his people together again, whose united devotions, for several months, were unavoidably interrupted. The church, consisting of fifteen, resumed its meetings, but had to deplore the early loss, by death, of three of its oldest members. Their consistent piety, however, had left on the minds of survivors an assured confidence, that they died in the faith of the Lord Jesus.

As soon as arrangements could be made for it, Mr. O'Briant collected a school, of twenty scholars, but had not all the necessary accommodations. He was expecting, at an early day, to proceed to the erection of a building of sufficient dimensions to meet the wants of the school, and the usual congregation of the Sabbath.

The prospects before him were good. The soil was abundantly rich and productive. The Indians on the ground were industrious in providing for their future comfort. A grist and saw mill were in a course of erection on an un-failing stream of water, within two miles of the station, and contentment seemed to pervade the place.

CHOCTAWS.

Although the Choctaws, east of the Mississippi, have been favored with an able and successful Baptist ministry by one of their own countrymen, no direct missionary efforts were attempted among them by us till since their removal. Early the last summer, the Rev. CHARLES E. WILSON, of Philadelphia, was appointed a missionary of this Board, and directed to enter the Indian territory, without the assignment of a specific field. Since his arrival there, he has been recommended to visit the Choctaws, and found them in an

interesting state, and cordially disposed to receive him. His labors among them are of too recent date to furnish matter for report; but all the indications of Providence corroborate the fitness and importance of his undertaking.

SAILING OF MISSIONARIES.

It was stated, in our last report, that several missionaries were under appointment, and might be expected to sail soon for India. In accordance with this arrangement, the Rev. Thomas Simons, Mr. Royal B. Hancock and wife, and Miss Sarah Cummings, took passage in the ship *Fenelon*, which left Boston the 29th of June last; and on the 22d of December, Rev. Nathan Brown and Rev. Abner Webb, with their wives, and Miss Caroline J. Harrington, embarked in the ship *Corvo*, all for Calcutta. The former arrived out the 15th of October, and at the date of the last intelligence, had taken passage for Maulmein. They, doubtless, joined the mission before the close of the year. From Messrs. Webb and Brown no information has been received.

MISSIONARIES UNDER APPOINTMENT.

Five brethren have been examined, and accepted by the Board,—four from Hamilton, and one from Newton Institution. Of these, four are destined to labor in the East, and one in the West. Applications for appointments by others, whose course of study is not yet completed, are under consideration.

AGENCY.

The Board have employed but few agents at any time. They have occasionally encouraged a young man appointed to a foreign station to travel a while before leaving the country. These excursions have afforded him the opportunity of becoming personally known to the churches, and the acquaintance has usually proved a source of mutual satisfaction. The information given by him on missionary subjects has served to correct erroneous opinions, which are always more or less prevalent, and to produce union of principle and action in the friends of benevolence.

Some of the officers of the Board have also visited different sections of the country, as often as the multiplied and urgent duties of their situation at home would permit. The respected Treasurer of the Convention is at this time absent on an excursion at the south, particularly with a view to inspecting one of the Indian stations. The time, however, has arrived, when the operations of the Board are assuming such high and comprehensive ground, that a small part of the churches can no longer sustain them in strength and vigor; nor would it be proper, if they could. The cause in which they are engaged is a common one, uniting the hearts of all who love the kingdom of God, and should therefore be allowed to unite their hands. With a view to extend and increase this sacred co-operation, they have appointed the Rev. ALFRED BENNETT, a permanent agent. All who know him, will appreciate his qualifications for the service.

He is ardently devoted to the object, and well acquainted with the details of missions. Wherever he goes, those who hear him will derive correct information from his statements. He has now been about six months in our employ, most of which time he spent in Virginia. His future field it is difficult at present to define, from the numerous claims which are presented to him. It is the design of the Board, however, to strengthen his hands by the appointment of such other agents as circumstances shall require.

STATE OF THE TREASURY.

The same prosperity which has distinguished the labors of the year has been apparent in the supply of means to sustain them. It might have been feared, that so rapid an increase of expenditures would involve us in debt; but the

spirit of benevolence in the churches has risen with the demand made upon it. The influence which this fact is calculated to exert on the future operations of the Board, all can imagine. It will encourage them "to attempt great things and to expect great things."

The receipts for the year amount to \$47,496,29—exceeding the receipts of the preceding year by \$15,687,18. Of this sum, it gives us great pleasure to say that two thousand five hundred dollars were contributed by the American Bible Society; and two thousand five hundred by the American Tract Society. These noble institutions are now beginning to contemplate the field as the *WORLD*; and the former, especially, will not consider its object achieved, till every family on earth, which can read, is in possession of a copy of the sacred scriptures. Immediately after the payment of the above, they appropriated a similar amount for the year to come, provided they were sustained by the public in raising it. Individuals, churches and auxiliary societies also, have contributed with a noble generosity. Some have given, from whom nothing had been received before; and others have more than doubled their wonted communications, as may be seen by reference to the Treasurer's report.

The actual payments from the treasury in the same time amount to \$ 22,711, 66. Of this sum, only about one thousand dollars have been paid, towards meeting our large expenses in Burmah, as drafts from the missionaries in that country have not yet arrived. When they shall be received and liquidated, it will leave but a small balance of the proceeds of the year with which to continue our vastly extended operations. We must, therefore, appeal to the same sources from whence we have hitherto derived supplies, and, looking to heaven for its special blessing, trust they will not disappoint us.

ANIMATING REVIEW.

We cannot survey the progress made by the Board in extending its fields and multiplying the number of cultivators since the last anniversary, without emotions of joy and thanksgiving to God. The Board have experienced such tokens of the divine approbation, as tend to assure them of final success. Never before were they able to obtain but a scanty supply of laborers; but the past year, they have taken into actual employ more than the whole number previously under appointment. They have commenced four new stations, established four new churches, and received to baptism, on profession of faith, more than four hundred converts. The calls, however, are still urgent and deeply affecting. There is scarcely an arrival from either of the missions, which is unaccompanied by earnest request for further assistance. Let no one, therefore, imagine that his duty is done. Only let him survey the field which is white unto the harvest, and gather to himself fresh incentives to go forth and do with his might what his hand findeth to do. "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

LUCIUS BOLLES,

Corresponding Secretary.

TREASURER'S REPORT.

The General Convention of the Baptist Denomination in the United States, for Foreign Missions, in account with Heman Lincoln, Treasurer.

1832.		DR.	
May 3.	To Cash, I. Potter, for freight of 3 boxes from Salem, Premium for exchanging money, received in New York at the sitting of the Convention, viz. dis. on \$150 at 3 pr. ct. 4,50— dis. on \$2586 at 1 pr. ct. 25,86—Counterfeit bill, \$2,	1,50 4,50 32,36	
	Rev. John M. Peck, for the Tonawanda school,	500,	33,86
12.	Paid postage of letters at New York during Convention,	1,10	
17.	Freight of box of books from New York,	86	
19.	For 12 books Gold Leaf for the Burman Printing Office, Rev. A. Evans' draft of May 5th,	4,65 250,	4,65
28.	Olive Oil for Burman Printing Department,	4,	
June 1.	I. H. Cary & Co. for rent Chamber No. 52 Washington St.,	40,50	
2.	A standing press for the Printing Department, and bookbinder's press, plough, &c.,	62,75	62,75
5.	Rev. A. Bingham's draft, Sault de St. Marie, F. A. Packard's draft on account of William H. Pearce, same charged Mr. Pearce,	500, 496,50	500,
8.	Paid Rev. Mr. Lewis, missionary to the Indians, Mr. R. B. Hancock, printer to Burmah,	200, 50,	496,50
15.	Rev. H. Fittz, for services as Editor of the Magazine, ending May 15, 1832, 1 quarter,	125,00	200,
18.	6 plough knives, Printing Department, Burman Mission,	2,	50,
19.	Counterfeit bill received in New York,	3,	
22.	For shoes sent Mr. Mason, at Burmah, 4 Roller Frames for Printing Department,	5, 5,50	3,
	Mr. L. Slater's draft, Thomas Station,	175,	10,50
25.	Rev. A. Brigham's draft, Sault de St. Marie, F. A. Packard's order, on account of Rev. W. H. Pearce, who has accounted for the same,	70, 56,42	175,
27.	8 Rollers for Printing Department, Burmah, Passage to Calcutta for Mr. Royal B. Hancock and wife, Rev. Thomas Simons, and Miss Sarah Cummings, on board the ship Fenelon, including a quantity of freight,	1000,	70,
28.	Rev. Mr. Simons, for sundry articles of outfit, purchased by himself,	27,20	1000,
29.	Mr. R. B. Hancock, in silver, 15, Miss S. Cummings, in silver, 10, W. Hooton, for covering 32 boxes of paper, sent to Burmah, per Ship Fenelon,	40,50	27,20
30.	John Mead, for a bookbinder's standing press for the Printing Department, Burmah,	65,50	40,50
July 2.	Rev. D. Lewis' draft, missionary west of the Mississppi, 220, Rev. C. E. Wilson, do. do., 120,	340,	65,50
	J. G. Rogers, Agent of the Boston Stereotype Foundry, for various articles sent to Burmah, per Ship Fenelon, with R. B. Hancock,	1030,	340,
3.	Mr. A. Webb, missionary, in part for outfit,	50,	1030,
5.	S. H. Foster's bill, in part of outfit, for missionaries to Burmah, Jotham Meeker's draft, Thomas Station,	43,68	50,
6.	Corresponding Secretary's salary, 1 quarter, The following bills for the outfit of missionaries to Burmah, L. Bolles, 14,68 Robert Burr, 4,50 John M. Peck, 5,75 Charles H. Perry, 3,83 E. & L. King, 3,73	250, 32,49	43,68
	For postage 1 quarter, ending 1st inst.,	22,10	32,49
	Putnam & Damrell, for printing 4000 copies of the proceed- ings of the Convention,	302,	22,10
		606,59	302,

July 7.	Bills for outfit of Miss. to Burmah, paid L. Farwell, W. Brown,	78,86 47,71	
		<hr/>	126,57
	Corresponding Secretary's travelling expenses, as per order of the Board,		38,28
9.	Wharfage of goods sent to Burmah per Ship Fenelon,		5,25
10.	Insurance on goods to Burmah, per Fenelon, Samuel Beal & Sons, on account of outfit, Grant & Daniell, for paper sent to Burmah per Ship Fenelon, —R. B. Hancock,	35,04 44, 909,86	
		<hr/>	988,90
11.	Rent of Missionary Rooms, one quarter, ending July 1, 1832, Freeman, Cobb & Co. on account of outfit of missionaries to Burmah, Robert White for making boxes and packing goods sent to Burmah for Printing Department,	26, 8,25	50, 34,25
12.	Lincoln & Edmands, for Books, Ink, &c., for Burman Mission, do. do. general purposes, The following bills on account of outfit of missionary to Burmah, Michael Webb, jr. Messrs. Brooks & Co. John B. Jones, Ezra Hawkes, Miss L. Peterson,	218,21 5, 19,44 47, 25,50 2, 14,65	
		<hr/>	331,80
14.	Mr. J. Lykins' draft, Indian Station, 1 quarter's allowance to the Tonawanda school, 1 do. Oneida school,	50, 50,	500, 100
16.	Exchanging uncurrent money, Clerk hire for the Missionary Rooms, Sundry articles for the Missionary Rooms,	,54 62,50 7,98	
		<hr/>	71,02
	Hooping the box containing the Printing Press sent to Burmah, Mr. A. Webb, on account of outfit, For trucking, &c.,	2, 15, 2,87	
		<hr/>	19,87
17.	Printing Press for J. C. Marshman, by direction of Rev. Mr. Cone, Rev. David Lewis, missionary to Indian Stations,		230, 6,68
20.	Rent of Rooms No. 56 Washington Street, Boxes for Printing Paper sent to Burmah,		40,50 38,37
21.	Freight and truckage on 2 large trunks belonging to Prof. Rostan, Freight on box to Albany, containing 300 copies of the pro- ceedings of the Convention sent to Utica, N. Y.,	1,91 ,50	
		<hr/>	2,41
26.	C. Haven's bill on account of outfit of Miss. per Ship Fenelon, Freight of Printing Press from N. York, on account of J. C. Marshman,		15,73 2, ,50
28.	Freight of box to Philadelphia, containing Reports, Binding book for Mr. T. Simons, missionary to Burmah,		6,09
Aug 1.	Abner Webb, in preparation for mission to Burmah,		50,00
8.	Otis Tufts, for the Printing Department, Burmah, Rev. Evan Jones' draft, Valley Towns,		44,14 19,50
11.	Freight of Box to New York, containing 400 copies of the Proceedings of the Convention,		,50
22.	Rev. H. Fittz, for services as Editor of the Magazine, 1 quarter, ending 15th inst., Freight of goods to Calcutta, per Ship Dover, William Nichols, on account of W. T. Beeby,	10, 6,	125, 16,
		<hr/>	3,98
	Freight of five boxes of clothing, &c., sent to the west for Indian Stations, three of which were for S. St. Marie, two for Thomas Station,	2,48 1,50	
		<hr/>	100,
24.	John Davis' draft for the Creek Mission,		160,
25.	Rev. M. Merrill, for expenses, &c. of family in going to the Sault St. Marie mission station, and certain articles of outfit,		

Sept. 6.	Lincoln & Edmands' bill for books, &c. for general purposes,	10,19	
	Sault St. Marie,	30,50	
	Burman Mission,	13,42	
	Thomas Station,	2,15	
		<hr/>	56,26
8.	P. Davis, jun. Thomas Station, as per advice from L. Slater to Corresponding Secretary,		300,
13.	Coal for Missionary Rooms,		24,25
	For box of school apparatus, for the Sault St. Marie station,		9,
	Putting hoops on box containing press sent to Mr. Marshman,	1,25	
	Box to Valley Towns,	,25	
	Thomas and S. St. Marie,	,50	
		<hr/>	2,
14.	Rev. Evan Jones' draft, Valley Towns Station,		150,
	Rev. R. Simerwell's draft, Carey Station,		150,
17.	Travelling expenses of four young men from Hamilton Theological Institution, New York, who have been received as candidates for missionary labors; namely, Mr. G. S. Comstock, William Dean, \$20 each,	40,	
	Hosea Howland, J. H. Vinton, \$15 each,	30,	
		<hr/>	70,
17.	Rev. H. Fittz, for balance due him as Editor,		25,
	For getting coal into Missionary Rooms,		3,
21.	Jotham Meeker's draft, Sault St. Marie,		250,
25.	Rev. N. Brown's draft to pay sundry bills, in part for outfit for Burman mission,		75,
25.	For large Pocket Book for the use of the Missionary Rooms,		2,25
Oct. 1.	Corresponding Secretary, for 1 quarter's salary due this day,		250,
	Rev. S. Peck, towards defraying travelling expenses in preparation for mission to France,		15,
9.	L. Slater's drafts, Thomas Station,		890,
	For maps on rollers for Missionary Rooms,		23,
	G. A. Elliot's bill of hardware, for L. Butterfield, missionary to Valley Towns,		17,08
10.	Rev. J. C. Rostan, missionary to France, two quarters' salary, ending January 1, 1833,	500,	
	Travelling expenses of himself and family from New York to Boston, and back,	79,50	
		<hr/>	579,50
11.	Travelling expenses of Professor Chase, from Newton, by invitation, on account of mission to France,		1,
12.	John Bradford, for working tools, &c., delivered Mr. Butterfield, for Valley Towns Station,		14,27
16.	L. Butterfield, to defray incidental expenses in preparing for mission to Valley Towns,		40,00
	Bill of truckage, &c.	1,50	
	For postage, 1 quarter, ending 1st inst.,	28,35	
		<hr/>	29,85
	Professor Chase, for travelling and other expenses, on account of mission to France,	30,	
	Professor Chase, on account of mission to France,	200,	
		<hr/>	230,
18.	One quarter's allowance to the Tonawanda and Oneida schools, each \$50, per E. Stone,		100,
19.	Homes & Homer's bill, hardware for the Valley Towns Station,		3,95
20.	J. Lykins' draft, Indian Station,	250,	
	Christian Watchman, 2 years for Mr. McCoy,	5,	
	do. do. Thomas Station,	5,	
		<hr/>	260,
	Shoes, &c. for Miss Rayner, missionary to Valley Towns,		3,
	For Biblical Repository, sent to Messrs. Judson & Jones, Burmah, (charged their account,)		8,
22.	J. Meeker's draft, for expenses incurred at Detroit, in preparing to go to the Sault St. Marie station,		75,
	Cash paid Mr. Moses Merrill's draft, in part for travelling expenses, and in preparing at Detroit to go to the Sault St. Marie station,	125,	
	Paid same, having been received from E. P. Hastings, Detroit, for purposes as mentioned above	36,	
		<hr/>	161,

Oct. 22.	L. Peterson, for goods delivered Miss Rayner in part of outfit for Valley Towns Station,	17,36	
	Joseph Huse, for goods delivered Mr. Leonard Butterfield for Valley Towns Station,	12,26	
			29,62
25.	Cash paid J. Lykins' draft on account of Indian Station, West of the Mississippi,		500,
	Passages of Rev. J. C. Rostan, wife and daughter, and Rev. I. Chase, to France, in Ship Havre from New York,		513,33
	I. H. Cary & Co. rent of Rooms over No. 52 Washington St., 1 quarter, ending October 19th,		40,50
26.	Passage of Mr. & Mrs. Butterfield and Miss Rayner to Savannah, on their way to the Valley Towns Station,		60,
	Freight of box of goods belonging to Mr. Webb, missionary for Burmah, from New York,		,50
27.	Rev. A. Bingham's draft, Sault St. Marie.		800,
	Boston Type and Stereotype Foundry, for goods sent Rev. W. H. Pearce, Calcutta, same amount charged in Mr. P's acct.,		238,75
29.	Bill of truckage for Burman Mission,	7,50	
	Bill of truckage Indian Stations,	83	
			8,33
Nov. 1.	For box, hooping, carting, goods sent to Indian Station to D. Lewis,	85	
	Freight 2 boxes and 2 half barrels to N. Orleans on way to Indian Station, D. Lewis,	3,20	
			4,05
	For cleaning, &c. in Missionary Rooms,		3,39
2.	Rent of Missionary Rooms, one quarter,		50,
3.	Rev. I. M'Coy's draft, Indian Station,		250,
	For yellow-washing rooms,	1,25	
	Clerk hire in full to Nov 1.	123,	
	Bill of sundry articles for rooms, expenses of postages, exchanging money, &c. to date,	16,67	
			140,92
6.	On account of clerk hire per receipt, ⁷	10,	
	For setting glass in window (charged J. B. Joy,)	75	
			10,75
10.	For sundry small articles for the use of the Missionary Rooms,	4,03	
	Freight of box from New Hampton	33	
			4,36
12.	E. Chamberlin's bill of sundries for Missionary Rooms,		1,51
13.	D. O'Briant's draft, Cherokee Station,		125,
14.	L. Butterfield's draft, Valley Towns,		125,
	For trucking packages for do. do.		,50
19.	T. P. Cushing's bill floor cloth for rooms,		14,17
21.	S. T. West's bill for binding sundry volumes for rooms,		18,30
28.	A. Bingham's draft, S. St. Marie,		200,
Dec. 6.	Evan Jones' draft, Valley Towns,		100,
15.	S. F. Smith, for services as Editor of American Baptist Magazine, one quarter,		125,
	Evan Jones' draft—Valley Towns,	100,	
	Evan Jones' draft—Valley Towns,	120,	
			220,
17.	Treasurer Newton Theological Institution for board of Messrs. Brown & Webb,		28,08
18.	Balance of Rev. A. Webb's account for sundry articles of outfit,	78,97	
	Rev. A. Webb's travelling expenses, &c. including the expenses of Mrs. Webb,	88,	
			166,97
	Rev. N. Brown for sundry articles of outfit,		21,50
22.	Passage of Rev. N. Brown & wife, Rev. A. Webb & wife, & Miss C. J. Harrington to Calcutta,		1000,
	Rev. N. Brown, missionary to Burmah,	15,	
	Miss C. J. Harrington, do.	7,	
			22,
	(the above in silver, to defray incidental charges at Calcutta.)		
24.	Rev. Evan Jones' drafts, Valley Towns,		200,
28.	Freeman, Cobb & Co. for articles delivered Rev. N. Brown,		4,25
29.	S. West, for binding 3 Vols. Am. Bap. Mag.		90

Jan. 4.	For coal for Missionary Rooms,	17,	
	Cor. Secretary salary, 1 quarter ending 1st inst.,	250,	
	Cor. Secretary, for sundry expenses incurred in tours to Hartford, Springfield, &c.	19,77	
	Dr. Bolles, for sundry bills, paid by him on account of Mr. & Mrs. Webb & Miss Harrington, missionaries,	13,82	
		<hr/>	300,59
5.	Calvin Haven, for freight and wharfage bill paid by him,	25	
	For trucking sundries to Ship Corvo,	3,	
		<hr/>	3,25
9.	George Rankin's bill of sundry articles bought for missionaries, Brown & Webb, outfit,	11,77	
	J. G. Rogers, for types &c. for Burman mission,	82,18	
	C. Haven, bill of Coffee for Indian Station, Fort Gibson, sent Oct. 30,	26,20	
		<hr/>	26,20
Jan. 9.	Clerk hire in Missionary Rooms,	84,	
10.	C. Colburn's bill of groceries, tin and wooden ware, &c. being in part of outfit for Messrs. Brown & Webb,	79,19	
11.	Charles A. Hudson, for cot frames and sackings for Messrs. Brown & Webb,	7,10	
	Forbes & Freeman, for sundries for Lewis & Davis at Indian Station,	8,57	
		<hr/>	15,67
	Interest on money borrowed,	3,	
14.	J. Shelton for trunks delivered Messrs. Webb & Brown, missionaries to Burmah,	14,25	
10.	Evan Jones' draft, Valley Towns,	75,	
18.	N. Green, P. M. postage bill for 3 months,	22,19	
	A. Cotton's bill, rent of Missionary Rooms, 1 quarter, ending December 31, 1832,	50,	
22.	L. Peterson, bill of goods delivered Miss Harrington, missionary to Burmah,	6,59	
24.	A. Evans' draft, Shawnees,	100,	
	Charles E. Wilson, do. do.	100,	
	J. Lykins do. do.	125,	
		<hr/>	325,
29.	S. Lincoln, for sundry articles purchased by her for Mr. & Mrs. Brown and Mr. & Mrs. Webb, missionaries to Burmah,	104,09	
30.	E. Hawks, for sundries for Missionary Rooms, 1,37; for Messrs. Brown & Webb, 1, 88,	3,25	
Feb. 1.	Brooks & Co. for bill of clothing for Messrs. Davis & Lewis, missionaries Indian Station,	44,17	
	Brooks & Co. for clothing for Rev. N. Brown, missionary to Burmah,	46,58	
		<hr/>	90,75
4.	E. Hammon, for clothing for Rev. A. Webb, missionary to Burmah,	13,	
	Crocker & Brewster, for books for Burman Mission delivered Messrs. Brown & Webb,	47,29	
		<hr/>	60,29
5.	Messrs. L. F. & H. King, for work done for Miss Harrington, missionary to Burmah,	75	
8.	I. H. Cary & Co. 1 quarter's rent of Rooms over Store No. 52 Washington Street, due January 19, 1833.	40,50	
9.	W. Coolidge, jun. Agent for 1 copy U. S. Gazetteer,	3,	
12.	Annis, Smith & Co. for bill of drawing, engraving, printing and paper for 3000 impressions of likeness of Mr. E. Lincoln,	55,	
16.	Johnstone Lykins' draft, Indian Station,	125,	
19.	Robert Sinerwell, Carey Station,	100,	
21.	N. Hale, for Chronicle and Patriot 1 year, ending Feb. 9, 1833,	4,	
23.	Charles E. Wilson, travelling expenses, &c.	100,	
	David Lewis, missionary, Indian Station,	1050,	
		<hr/>	1150,
25.	Lincoln & Edmands, bill Books & Stationary for missionary purposes, to date,	201,97	
March 1.	I. M ^c Coy's draft, being for cash advanced David Lewis, missionary to the Creeks,	300,	
2.	Cor. Secretary, 1 quarter's salary, ending 31st inst.,	250,	

	S. Beal & Son, bill for sundry articles, Messrs. Brown & Webb's outfit,	64,	
	Sundry articles of furniture for the Missionary Rooms,	7,50	
		<u> </u>	71,50
6.	For 1-2 ton of coal for Missionary Rooms,		4,
7.	Ely Stone, being one quarter's allowance to the Tonawanda Station,	50,	
	Ely Stone, being one quarter's allowance to the Oneida Station,	50,	
		<u> </u>	100,
8.	J. B. Jones, for articles of outfit for N. Brown, Solomon Peck, in full of claim on the Board,		17,
			100,
14.	Edwards & Stoddard, for their draft on Paris, Oct. 17, payable in Paris Jan. 1, for francs 2666,67,		516,23
16.	Evan Jones' draft, Valley Towns,	100,	
	Evan Jones' draft, Valley Towns,	200,	
		<u> </u>	300,
23.	L. Slater, as per his order, to the publishers of the Magazine, James Ogilvie, in full of his account for goods purchased at N. Orleans and for forwarding goods to the Indian Stations, to Lewis & Davis,		7,50
29.	Isaac M'Coy's draft, Indian Station,		70,98
	Paid Low & Read, for medicine delivered missionary for Valley Towns,		135,
April 3.	A. Cotton, for one quarter's rent of Missionary Rooms,		4,
5.	3 reams Letter Paper for use of the Rooms,		50,
			9,75
10.	Paid Samuel Kidder & Co. bill of medicines furnished for Messrs. Brown & Webb, missionaries to Burnah,		32,95
13.	Duncan O'Briant, draft on account of mission to the Cherokees in Arkansas Territory,		125,
15.	Nath. Green, P. M. 1 quarter's postage,		20,67
17.	For coal for Missionary Rooms,		6,
		<u> </u>	\$22,911,66
	Temporary Loans, per order of the Financial Committee,		22,065,66
	Balance of cash on hand,		2,518,97
		<u> </u>	\$47,496,29

⚡ This large amount of funds on hand is principally in consequence of an arrangement for supplying funds in Calcutta, by means of drafts on England, for which the money is not paid here until ten or twelve months after it is used there. The amount of such drafts already made must be nearly sufficient to absorb the whole of this item.

1832.		CR.
	Balance of old account,	\$3237,23
	By amount received from various sources, and published in the American Baptist Magazine during the year,	27,600,49
	Amount from the American Bible Society, being one half of an appropriation of \$5000,	2500,
	Amount from American Tract Society,	2500,
	Amount of interest received,	1927,23
	Amount received from United States' Government,	9254,84
	Amount received for rent of Chambers over No. 52 Washington Street, formerly occupied by the Board, being for the term of an unexpired lease,	115,50
	Amount of sums advanced, charged in this account, which have been repaid,	361,
		<u> </u>
		\$47,496,29

L. FARWELL,

Assistant Treasurer.

GLEANINGS FROM THE REPORTS OF ANNIVERSARIES AT NEW YORK, HELD IN MAY.

AMERICAN BIBLE SOCIETY.

Receipts.—These amount to \$84,935 48; of which sum, \$37,464 37 were in payment for books; \$4,190 57 from legacies; \$8,572 53 as donations towards the general supply; \$13,227 60 towards foreign distributions, and \$20,070 96 ordinary donations; the remainder from other sources, as will be learned from the Report of the Treasurer. The bank debt, which was last year \$22,000, has since been wholly paid off, though something is still due for new stereotypic plates.

Bibles and Testaments issued.—English Bibles, 35,459; English Testaments, 52,543; French Bibles, 260; French Testaments, 218; Spanish Bibles, 468; Spanish Testaments, 637; German Bibles, 676; German Testaments, 293; Welsh Bibles, 78; Welsh Testaments, 432; Dutch Bibles, 33; Dutch Testaments, 46; a few others in Irish, Gaelic, and Indian, making in all during the past year, 91,168, and an aggregate, since the formation of the society, of 1,533,668 copies.

Modern Greek New Testament.—Plates for this Testament are cast, and are in the hands of a Modern Greek scholar for correction. Books from them will soon be prepared and despatched to Greece.

Foreign Distribution.—This topic, which has been for several years rising in importance, has now become one of thrilling interest. The Board have great satisfaction in saying, that during the past year, they have been enabled, through the contributions of the benevolent, to furnish \$5,000 to aid the printing of the Mahratta scriptures at Bombay; \$5,000 towards printing the same at Hawaii in the Sandwich islands; and \$5,000 towards printing them in Burmese; and the sum of \$300 has also been furnished towards printing an edition of 3,000 copies of Matthew's gospel in Cherokee. Two hundred Bibles have been granted to the Baptist General Convention, for a missionary station in Burmah; 25 Bibles and 100 Testaments to the same body for schools connected with the mission among the Creek Indians. Twenty-five Spanish Bibles, and as many Testaments, to a colony in Cuba; and 75 Bibles and 100 Testaments to be distributed in Texas.

In consequence of letters received from missionaries abroad, and from missionary bodies at home, in relation to the growing demand for means to circulate the scriptures among the destitute in other parts of the world, the Board have recently been led to adopt the following resolutions for the coming year:—

Resolved, That, provided the means for the purpose be supplied by the auxiliaries of this society, and benevolent individuals, this Board will appropriate, during the ensuing year, the sum of thirty thousand dollars, for printing and circulating the sacred scriptures in foreign countries, and among the aborigines of our own land.

Of the above sum,

Resolved, That five thousand dollars be granted to the Baptist General Convention in the United States for missionary purposes, towards the distribution of the scriptures in Burmah.

Resolved, That five thousand dollars be granted to the American Board of Commissioners for Foreign Missions, towards the same object in the Sandwich Islands.

Resolved, That three thousand dollars be granted to said Board, to be committed to the American missionaries in China, in conjunction with the Rev. Dr. Morrison, Rev. C. Gutzlaff, and Charles M. King, for the same object in that country.

Resolved, That three thousand dollars be granted to said Board, for the same object in Bombay, and two thousand for the same in the island of Ceylon.

Resolved, That two thousand dollars be appropriated to the use of missions of different denominations of Christians in the Mediterranean.

Resolved, That ten thousand dollars be appropriated for the purpose of aiding in the supply of the sacred scriptures in our own language, and translations of the same, or parts thereof, into the languages of Indian tribes in and adjacent to the United States, through the agency of the missionaries of the different religious denominations, engaged in their civilization and conversion; the circulation of the scriptures in Mexico and Spanish America, and such other places as may need the assistance of this society in different parts of the world.

Since the above resolutions were adopted by the Board, such intelligence has been received as to show that the above appropriations will fall very far short of meeting the wants of the unevangelized, who are beginning to inquire for the book which came from heaven. This is a subject to which the friends of the Bible, in this country, must soon look with a thrilling interest, and which must call forth efforts and sacrifices of more than ordinary character.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

This society convened at the Mulberry street church, at half past 7, P. M. on Wednesday, May 8th. The meeting was opened by prayer, by Rev. Mr. Simpson, from Huntingdon, England. The report of the treasurer, Wm. Colgate, Esq., was then read, from which it appears that \$6580 73 have been received since the formation of the society last year. Balance in the hands of the treasurer \$3667 78. But drafts have been issued, which have not yet been presented, equal to the amount on hand.

The Report of the Executive Committee, through their secretary, Rev. J. Going, was long and interesting.

In entering an enterprise so momentous as that of home missions in this country, the Executive Committee felt it their duty to survey the field to be cultivated, the instrument for doing the work, and the pecuniary means necessary for its accomplishment. They have occupied a high moral eminence, from which they have descried the land in its length and breadth. This survey has evinced a wide and fearful moral destitution in the country, calling loudly on all members of the Christian community to aid immediately and liberally in efforts for its supply. To supply a population of 13,000,000 with religious instruction, there are about 9,000 ministers. Now, if it be admitted that one able and faithful minister devoted exclusively to the spiritual interests of 1000 souls, is no more than a common supply; and on the supposition too, which we by no means admit, that all who profess to be Christian teachers are competent ministers of the gospel, there would be a deficiency of 4000 ministers to meet the present wants of the country.

In point of numbers, the Baptist denomination in full communion are believed to be equal to any other denomination. No denomination are more happily united with respect to their distinguishing principles—that credible Christians only should be admitted to the ordinances of the gospel—that Christian baptism is immersion only—and such baptism is a pre-requisite to communion at the Lord's table. But we have to lament the fearful destitution of religious instruction. Some statistical accounts were here introduced from Allen's Baptist Register, recently published. In New England, the number of ministers compared with the churches is as 5 to 8; New York, 2 to 3; the other middle states, 1 to 3; the south, 7 to 13; and the western, as 9 to 19. These numerical calculations fail to exhibit the whole truth. For among 1896 Baptist churches in the great valley, including near 100,000 members, the utmost effective supply is not more than equal to 200 pastors in the eastern states. The destitution of ministers then in the south, and especially the west, is alarming.

It is observable that those churches which are most active in the benevolent

enterprizes of the age, are most highly favored with revivals, and consequent additions, and with the greatest general prosperity. Christians who perform one part of their duty, usually perform other parts of it; and the Lord withholdeth no good thing from them that walk uprightly.

One of the speakers said, "this society is particularly needed in the great Western Valley. From 900 to 1000 Baptist churches there, are destitute of the regular preaching of the gospel, including perhaps not less than 50,000 members, who are comparatively like sheep without a shepherd. Besides, that is Baptist ground. It was originally settled by the Baptists, and hence they have a kind of pre-emption right. Col. Boon first settled in the wilds of Kentucky, and I once had the pleasure of constituting a Baptist church, with this venerable pioneer sitting near and looking on with apparent interest. Many more churches might be formed, but for want of ministerial aid. When I was in New Orleans, some two years since, I found about 40 Baptists, one of them owning a good meeting house, but no organized church, because no minister to labor among them. Occasional visits from passing ministers was the amount of gospel privileges enjoyed by them. Other denominations have been for years making praiseworthy and zealous efforts in the west. During my labors and residence in that far distant field, I could point to missionaries of the other denominations almost all around me, but none from a Baptist Home Mission Society. Perhaps not less than 20 missionaries every year, from the *Propaganda*, at Rome, are sent to labor in that field. Infidelity and Rome are widely awake, and trying every means to pre-occupy the field. Let the report be printed and widely circulated, and I hope the blessing of God will ever attend your efforts."

Addresses were made by Rev. James E. Welsh, of Kentucky, Rev. John Peck, Gen. Agent of the N. Y. state convention, Rev. Dr. Wayland, of Brown University, Rev. Mr. Kennard, of Philadelphia, and Rev. Messrs. Galusha and Cone, of New York.

AMERICAN TRACT SOCIETY.

While the Committee report their proceedings, they feel bound, "forgetting the things which are behind," to "reach forth to those which are before." Among the objects which now claim the attention of the society, are,

1. Furnishing the community with the most useful publications.
2. Supplying the whole population, so far as access is given, with Tracts, accompanied by Christian efforts and prayer; and, as a means of securing this object,
3. Establishing local agencies throughout the country.
4. Meeting the claims of Foreign and Pagan lands.

The death of Mr. Thomas Stokes, a member of the Committee, is noticed; and also of Messrs. S. S. Waldo and William Yonge, agents, and Rev. Joseph W. Barr, who acted as agent for some weeks immediately after the last Anniversary.

Owing to the difficulty of preparing the details for the Report in season, the Society's year, including that now past, will be considered as closing April 15.

New Publications.—Eleven Tracts in English; two in Portuguese; eight in German; six children's Tracts; one handbill: Life of Brainerd, 360 pages; Edwards on the Affections, 276; Life of S. Kilpin, 156; Evidence of Prophecy from Keith, 144; Cotton Mather's Essays to do good, 108; Beecher's Sermons on Intemperance, 108; Heavenly Manna, 128—being 35 new publications—making the whole number of the society's publications 648.

Amount of Publications printed and circulated.

	Publications.	Pages.
Printed during the year,	2,808,076	39,700,808
Circulated do. do.	3,543,087	48,400,607
Printed since the formation of the society,	32,804,563	503,371,790
Circulated do. do. do.	28,954,173	433,238,327
Remaining in the Depository,	3,350,390	70,133,463

Of the Appeal on Cholera 166,000 were printed and most of them circulated within eight weeks. Of the tract "I am an Infidel," 119,000 have been circulated during the year.

Gratuitous Distribution. Foreign, 688,969 pages; Army and Navy, 147,660; distributed by agents, 552,671; granted to individuals, 809,965; to auxiliaries, 3,432,690; on lakes and canals and to benevolent institutions, 371,290—total, 6,003,245 pages.

Receipts and Expenditures during the year.

Balance in the Treasury, May 1, 1832,	\$96 67
Received for publications sold,	31,117 58
Donations from all sources, including \$6,856 97 for foreign distribution,	31,229 25
<hr/>	
Total receipts,	62,443 50
Paid for paper,	22,959 96
Printing,	13,072 93
For supplying destitute portions of the country, including more than twenty years' service of travelling agents, twelve of whom are laboring at the south and west,	9,847 90
Appropriations for foreign distribution,	10,000 00
All other expenditures,	6,458 39
Balance in the Treasury,	104 32
<hr/>	
Total, as above,	62,443 50

The receipts and gratuitous distributions exceed those of any former year; and the foreign appropriations are more than in the 7 years preceding.

The Foreign Field. The Committee feel bound to render special thanks to God, that they have been enabled, during the year, to transmit the sum of TEN THOUSAND DOLLARS IN CASH, to aid in the circulation of approved Tracts, at the following stations: viz. by American Baptist missionaries in Burmah, \$1,500; American missionaries and Mr. Gutzlaff in China, \$1,500; Bombay, \$4,000; Ceylon, \$1,000; Sandwich islands, \$1,000; Malta and countries on the Mediterranean, \$1,000; Protestant Episcopal missionaries in Greece, \$500; Paris Tract Society, \$1,500; Hamburgh, \$500—total, 10,000.

AMERICAN SEAMEN'S FRIEND SOCIETY.

The operations of the society may, for convenience, be divided into five departments.

I. The sea-ports of the Atlantic.

The number of seamen connected with them is supposed to be about 100,000.

Portland. Special advances have been made this year, in regard to temperance boarding houses. The "Seaman's Mansion," which is assisted by a society of ladies, has entertained 600 boarders.

Salem. A chapel has been provided, and a preacher procured, a Marine Temperance society of 100 members, and a temperance boarding house.

Boston. The church erected on Fort Hill has been entirely relieved from its heavy load of debt. The "Port Society" have been building a very commodious house of worship. A large female society has been formed to relieve the temporal necessities of the families of seamen.

New Bedford. Their recent institutions have fully met their expectations, and excited cheering hopes for the future.

New-Haven. A free church has been established, one special object of which is to accommodate seamen.

*New-York.** The Sabbath school and its Library, in the Mariner's Church, have been much increased; a bible class for seamen instituted; arrangements made for employing an agent for the Marine Bible Society; a Female Asso-

ciation formed, embracing over 100 wives of ship-masters, to supply the wants of seamen's families; and a promising Marine Temperance Society established.

Philadelphia. A society for the benefit of seamen and their families has been formed in the Mariner's Church; also a Female Society in the city, which supports the preacher of the Mariner's Baptist Church; the Boarding House established by the S. F. Society has lately much increased its patronage, and another has been placed on the temperance system.

Charleston. The Bethel Boarding House has been better patronized than ever before; and the ladies of the place have held a fair for the various seamen's institutions, at which they raised \$1340.

Savannah. The erection of a commodious Mariner's Church is commenced, in a fine situation.

II. OUR INLAND WATERS.—Embracing the route from New York to the western lakes, and thence to New Orleans. It employs 100,000 men, traversing one of the most fertile and enterprising regions, and imparting intelligence and impressions continually to its stirring population. The importance of their influence can hardly be estimated.

Albany. A preacher was employed last season, and a place of worship fitted up; but the cholera prevented a full experiment.

Troy. A church erected during the past year, and a permanent preacher engaged.

Utica. A minister provided, with a suitable place of worship. The "Young Men's Society," have rendered efficient aid.

Oswego. A preacher regularly employed, and the fruits very visible over the whole of lake Ontario. During the winter, the sailors have formed themselves into a school, which was taught gratuitously by the chaplains resident in the place.

Rochester. Last summer, a commodious room was procured, and a service held each Sabbath by the ministers of the village. The "Young Men" were engaged in prosecuting this object.

Buffalo. The past year has been a season of refreshing from the presence of the Lord, as a consequence of which, a church has been organized, which promises much usefulness to the cause of seamen. The captains of steamboats and other vessels have formed themselves into a society, to co-operate in building a house of worship, with a reading room, register office, &c.

Cleveland. Little has been done here and at other western stations, for want of preachers. The Rev. Stephen Peet, of Euclid, has been appointed a permanent agent of the A. S. F. S. for the western waters, and has entered on his agency with zeal, and strong hopes of success. Temperance has made great progress.

III. THE U. S. NAVY.—About 4000 men are employed, of which 1000 are officers of different grades. Of 1007 men last summer in the Mediterranean squadron, 819 had stopped their liquor rations. On board the corvette John Adams, not a man drew his grog. In the schooner Dolphin, in the Pacific Ocean, only 9 draw liquor. The secretary of the navy says an experiment is making to enlist one crew with particular reference to the principle of abstinence. Several Sabbath schools and bible classes are taught on board our national ships. The way is opening for a more general distribution of bibles and tracts, and several officers have recently taken pains to offer their services for the distribution of such things. The Sailor's Magazine is also increasing its patronage in the navy. Chaplains and schoolmasters increase in activity and usefulness.

IV. THE WHALE FISHERY.—This rapidly growing interest now employs 263 vessels in the Pacific ocean, their voyages occupying from two to three years, and employing at least 4000 men. About an equal number are employed on the Brazil Banks. This fishery is a great nursery of ship masters. Chapels, reading rooms, &c. are needed at the two principal rendezvous, the Sandwich islands and Rio Janeiro. Temperance is prevailing among these ships.

Of 97 ships that sailed from New Bedford, 75 carried no ardent spirits. At Sag Harbor, L. I., a fishing company has been formed, one of the articles of which is that the ships' companies shall rest on the Sabbath.

Rev. John Diell embarked in November, for the Sandwich islands, where he is to officiate as chaplain of American seamen. He has carried out materials for a chapel, also a seamen's library which cost \$500. The towns engaged in the whale fishery have felt a deep interest in this enterprize, and will probably contribute the means of its support.

V. FOREIGN PORTS.—It is supposed that American seamen are generally absent from our own ports three-fourths to seven-eighths of the time, and in very few foreign ports do they find Protestant houses of worship, particularly those appropriate or convenient for seamen: hence the necessity for American seamen's chaplains in foreign ports. Besides, the gospel may, in this way, be introduced into many places where other means find obstructions, from the laws, or from prejudice and hatred.

Sandwich Islands, above mentioned.

Rio Janeiro. Inquiries are making in reference to a mission there.

Havre. Rev. Flavel S. Mines, chaplain, sailed in July, was received with great cordiality, and an effectual door seems to have been opened for his labors. Rev. Mr. Wilks of Paris, and Mr. Eginiton, an American merchant, of Baltimore, residing in Havre, have greatly befriended Mr. M. A respectable congregation is gathering, and a church organized, consisting already of 24 members, half of whom are fruits of Mr. M.'s ministry—a Sabbath school of 15 teachers and 95 scholars. A larger place of worship is greatly needed.

Canton. Rev. Edwin Stevens, chaplain for Canton, embarked in June on board the ship Morrison. He has arrived, and commenced his labors with encouraging prospects. At the time of his arrival, 50 vessels were in port. Every thing looked encouraging.

Smyrna. The sum of forty pounds sterling has been transmitted to aid in building a chapel for seamen.

Petersburgh. A great opening for a chaplain, which the committee hope soon to fill.

Calcutta, has been represented as a post of usefulness, which this society ought to occupy.

This field has been as yet only touched. Two millions of seamen in the world, if they can have the gospel preached, and be converted by the Holy Spirit, may become the missionaries of the world.

ENCOURAGING FACTS.—A considerable extension of the Seamen's Monthly Concert, the formation of many Female Associations for the benefit of seamen, the agreement of a number of churches to set apart one month in the year to make collections for their cause, an increasing subscription to the Sailor's Magazine, and lastly, the engagement in this cause of the Rev. Mr. Harding, formerly a ship-master, but of late an able and successful minister in North Carolina.

WANTS OF THE SOCIETY.—The society is in urgent want of a HOUSE to accommodate their operations, and those of kindred institutions.

Three thousand dollars are needed to meet the wants of the society the present month. Seven men are now in its employ, three of them at expensive foreign stations, for whose support Christian benevolence is pledged. This additional extension of the society's labors is an evidence of the progress of the work, and calls for renewed thankfulness and energy.

There were also anniversary exercises held by the AMERICAN PEACE SOCIETY, the AMERICAN HOME MISSIONARY SOCIETY, the AMERICAN LYCEUM, the NEW YORK SUNDAY SCHOOL UNION, and the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS; but our limits forbid further notice.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burmah.

LETTER OF REV. MR. MASON.

Tavoy, July 9, 1832

Dear Sir,

You will be surprised to see "Tavoy" where you expected "Karen jungle;" but you may rest assured that your expectations would not have been disappointed, had circumstances been in my own power.

A few days after I had wrote, Mrs. Mason, myself and our little daughter were all seized with the fever, which we all had about three weeks. Since our voyage, Mrs. Mason has been again confined to her bed for a week, and it is not ten days since I recovered from a pretty severe attack of the intermittent fever. Without enlarging on the subject, you will see I have been compelled to stay at home.

It so often happens that some one or other in the mission is sick, that it may be our young missionaries, who are looking towards Burmah, will get the impression that it is a sickly country. Assure them, Sir, that this is by no means true. Brethren Wheelock, Price, and Boardman, with sister Kincaid, all died of disease foreign to the climate; and, admitting that there are diseases here peculiar to tropical regions, what then? Where is the country, whose inhabitants do not sicken and die? This I consider to be one of the finest climates in the world. The verdure of spring is eternally on the landscape; and there is not a day in the year, on which our gardens are destitute of either flowers or fruit. I fancy any of you would be willing to exchange your coughs and colds and

frost-bitten toes for our sunny clime, were you to come and try it a year. Who will make the experiment?

I have no journal for the last three months; but the remainder of the one for the preceding quarter will come by this opportunity. It closes with my return to the city on the 28th of February. On the first of March I again left home, and was absent six days on an excursion by water up the Town-bouk, a river that comes into the Tavoy river near its mouth. About twenty miles up this stream, I found three Karen men with their families, who had renounced heathenism, and professed themselves Christians. They had been induced to this course, as they informed me, through the preaching of Moug Sek-kyee, who stopped in their settlement on returning home from Tavoy a few months ago. Here I learned that since I have been going about distributing tracts, "a golden book" has fallen from heaven, in which the heaviest curses are denounced against those that believe in Christianity; and addressing itself to the Karens, says, that if they neglect to make offerings to Gaudama, the tigers will devour them when they travel by land, and the alligators when they go by water. Copies are circulating through the villages; but where the "golden book" is to be found, I inquired in vain. Such "pious frauds" would be rather formidable under the Burman government, but they are about as harmless now, as the Pope's bulls are in America.

On the 13th of March, in company with Mrs. Mason, I again crossed the mountains; and, passing the Sabbath in He-do's village, baptized six individuals, deferring the examination of nine other candidates for the

ordinance. The following week was spent in "the ancient city," superintending the erection of a small dwelling for my accommodation during the rains. While here, I was visited by three Karens from Siam, who had come for this express purpose. They were attentive to the gospel; but when I urged upon them, that if it was good they must receive it, they objected the fear of government. They of course knew nothing of the Burman language; but I was gratified to find that the Siamese Karen was, with the exception of what strikes one at first hearing to be Burmanisms, almost precisely the same as is spoken here. They spoke Taling fluently; and having some Taling tracts with me and a Taling young man, I endeavored to make both useful to them.

They left us, to return to their own country, in three or four days, as I judge, with favorable impressions concerning Christianity. On the 30th of March, we were all in Tavoy again, and on the 8th of April, I baptized three Karen men in the city—two of whom live on this side of the mountains. Since this time, whenever I have not been prevented by sickness, my time has been employed as follows; from sunrise to family worship and breakfast, I read Burman with a Tavoy man; and after resuming it for an half hour or more, when breakfast is finished, I go to the school, which occupies me till near eleven o'clock. Some unappropriated time is always necessary for reviewing what I have read in the morning, writing and other miscellaneous matters; and some time is necessary to appropriate for the proclamation of the gospel; the time therefore between leaving school and dinner is divided between these two objects. I began by occupying the *zayat* in the hours allotted for this latter purpose; but saw reason to alter my mode of operation; and I now take Moug Shwa Moug with me to some of the monasteries or *kyoungs*, where we spend an hour or two according as we can gain the attention of the priests and others, whom we often find there. Immediately after dinner, I go again to the school, which occupies me till near sunset. Tea over, Burman worship commences, and from the time it closes—about eight o'clock, until able to see no longer, I can always find enough that is interesting in my books. In this way, Sir, I find myself busily employed. God grant that I may be usefully employed.

There are not more than two boys in the boarding school now, that were in it when I last wrote; and not one that

was in it when I first came to Tavoy. Eight or ten is the whole number—and most of them expect to go home at the close of the rains. Others will probably come; but I think we shall suspend its operation altogether next dry season; for day schools seem to succeed with the Tavoyers, while they appear resolved not to send a child to the boarding school. We have lately had an accession of five or six day scholars in connection with the boarding school to study English, and have eight or more in that department now. The infant school apparatus, with other boxes and some packets of letters, &c., that reached Calcutta last October came to hand, twenty days ago. It is just what I wanted for the oldest scholars, and I feel highly obliged to the friends in Brookline, not only for aiding the school in the most effectual way in their power, but for aiding it promptly—for "doing what thine hand findeth to do with *all thy might*."

* * * *

O ye Baptists! "that make your boast of God, and approve the things that are *more excellent*," are ye asleep or dead? Ye hundreds of thousands, whose eternal hopes hang on the favor of him who commands you—"go into all the world and preach the gospel," go to your closets, and with, the feelings of Paul, offer Paul's prayer, "Lord, what will thou have me to do?" Then "God, even our own God shall bless us. God shall bless us, and all the ends of the earth shall fear him." I write in haste, and can only add a request for your prayers, that whatever others may do, I may serve the Lord. Perhaps I ought to add for the encouragement of those that are praying and contributing for the support of schools in Burmah, that since I commenced this letter I have learned that there are two girls in the girls' boarding school, and two boys in the boys' boarding school, who wish for baptism.

Yours, respectfully,

FRANCIS MASON.

LETTER OF REV. MR. JUDSON.

To the Baptist Churches in the United States of America.

Maulmein, Nov. 21, 1832.

Dear Brethren and Sisters,

I send this line by Brother Wade, who, having had ten attacks of his disease within a year, the last of which reduced him to such a state that his life was despaired of, is obliged, at the urgent advice of his

physician, to take a long voyage, as the only means of prolonging his life.

Brother Boardman has left us altogether, having obtained an honorable discharge from this warfare. Brother Jones has gone far hence to Siam. In suffering him to go, we cherish the hope, that in us would be fulfilled that saying, "there is that scattereth and yet increaseth." Brothers Kincaid and Mason, though indefatigable in their application to the language, are yet unable to afford much efficient aid. Brothers Bennett and Cutter are necessarily confined to the printing house. Permit us, therefore, in these straitened circumstances, with all Burmah on our hands, once more to approach your numerous and flourishing churches, sitting every man under his vine and under his fig-tree, laden with the richest fruit, and to beseech you to take into compassionate consideration the perishing millions of Burmah, ignorant of the Eternal God, the Lord Jesus Christ, and the blessed way of salvation; and, in consideration of the ruin impending on their immortal souls, and in remembrance of the grace of the Saviour, who shed his blood for you and for them, to send out a few of your sons and daughters to accompany brother and sister Wade, on their return to this land.

I would add, as a very powerful inducement to embrace the present opportunity, that it will not only insure the company and instructions of brother and sister Wade, but the instructions of two native converts, in consequence of which, those who now volunteer their services, will be able, especially if the study of the language be immediately commenced, to proclaim the glad tidings, almost as soon as they land on these shores.

We have now five native churches, and above three hundred communicants, and a spirit of religious inquiry is spreading in all directions. Who will come over into Macedonia and help us?

Your brother and fellow laborer in the kingdom and patience of Jesus Christ.

A. JUDSON.

Mission to Siam.

Agreeably to the announcement in the last Magazine, Rev. Mr. Jones left Maulmein in Sept. 1832, to commence a new mission at Bankok, the capital of Siam. The following letter is dated at a port on his way.

Singapore, Nov. 14, 1832,

Rev. and dear Sir,

In my last, under date of Sept. 19, I intimated my expected departure from Maulmein on the 23d of that month. The vessel lay about 8 miles below Maulmein, and we were conveyed on board by the government steamer. On the morning of the 24th, we commenced our voyage towards Penang. The vessel conveyed about 150 native troops, and three or four European (military) officers. The vessels here are almost entirely manned by the natives of India, who are under the command of a European captain and mate. It is not unusual to find in the crew of the same vessel persons from almost every Asiatic or African province, and of almost every language and dialect. The business of the ship is transacted generally by means of the Hindostanee language.

The helmsmen are generally countryborn Portuguese, who speak a little English, and have nothing to do with the management of the sails, anchors, &c. We were much crowded; in other respects, comfortable. Our passage was moderate, owing to light winds and calms. We were seldom out of sight of land. The Moscas islands, the Mergui Archipelago, St. Matthews, Perforated island, Junk-ceylon, and Pulo Bouton were visible. Most of these lie not far from the Tenasserim and Malay coast are high and woody with rocky banks. The Perforated island is so called from the fact that there is a subterraneous passage entirely through it.

Most of these islands, with some others on the coast, are inhabited, principally by piratical Malays. We reached Penang, situated on the east side of Prince of Wales' Island, on the 13th of October, where we were very hospitably received into the family of Captain Gottlieb, whom I had previously seen at Maulmein, and who, with Mrs. G., treated us with every possible kindness during our stay of 15 or 20 days. Gratitude forbids us to be silent also in regard to the truly Christian friendship which was shown us by the missionaries of the London Society,—Rev. Messrs. Beighton and Dyer. The former labors principally among the Malays, though he preaches Sabbath evenings in English also. He has six Malay schools under his charge, which are conducted on the Lancasterian plan. Mr. Dyer preaches in English on Sabbath mornings, but his general efforts are in behalf of the Chinese, who reside here in great numbers. He has Chinese schools. Those for Chinese girls are superintended by Mrs. Dyer.

This place is called by the natives Pulo Penang—Pulo, signifying in Malay, island, Penang, *Betelnut*. The island is about 16 miles long and 8 broad.—There is a pretty good description of this place in Tyerman and Bennett's Journal, ch. xlii., to which I refer you. I never heard Penang called Georgetown, but it may have been so formerly. At Pulo Tekos, mentioned in the journal, there are both Siamese and Burmese residents; but they are few. I was told, before leaving Maulmein, that there were 1,000 of the latter, but found less than 100. Had however several conversations with them, and left among them a number of tracts. I learned with extreme regret that the Catholics have deluded many of them into an exchange of Boodhist for Popish idolatry.

We left Penang on the evening of October 30, and arrived in Malacca roads about sunset, Nov. 3. Our passage was in the Arab ship, Ahmed Shaw, Capt. Halse. In Malacca we spent 6 days, being very kindly entertained at the Anglo-Chinese college by Rev. Messrs. Tomlin and Hughes. Mr. T. is the same who has twice been in Siam, and whose journal you have doubtless read. He is an excellent man, and often reminded me of brother Judson. From him I gained much information in regard to Bangkok, and some valuable documents pertaining to the language. Similar benefits were also derived from Dr. Harris, who, in 1826, accompanied Maj. Burney on an embassy to Siam. Mr. T. has the conduct of instruction in the Anglo Chinese college, the supervision of Chinese printing, and preaches to a congregation of about 40 Chinese in the morning, and to a European congregation in the evening of the Sabbath. Mr. Hughes is a Welchman, preaches to the English on the Sabbath morning, and the Portuguese in the afternoon, and superintends 6 Malay schools, containing about 200 pupils. Mrs. Tomlin has a small school for English girls, and the superintendence of Malay girls' schools. Miss Wallace visits the female Chinese schools. Mrs. Garing, the lady of the Resident, directs the Chuliah, or Tamul schools, and Mrs. Begby, the wife of an English officer, manages schools for the Portuguese.—I would again refer you to the above quoted chapter of Messrs. Tyerman and Bennett for further information, remarking that the Mr. Collie there mentioned is dead, and Mr. Humphries and Mr. Kidd, who succeeded Mr. Collie in the Chinese department, have returned to England.

On the evening of the 5th, we again em-

barked, and reached Singapore on the 10th inst. Rev. C. H. Thomsen invited us to his house, where we still remain.

An Arab brig, the Highland Chief, left this place for Bankok the day before our arrival. There is now no vessel here bound to Siam, and no immediate prospect of one. It is not therefore improbable, that we shall remain here two or three months. We have a Siamese teacher and abundant facilities for the acquisition of the language. It may be of great importance to have some knowledge of it on our arrival at Bankok; for the interpreters generally employed there are great rascals, as the following anecdote, which I have from the best authority, will show—Some mean, paltry present was given by one of the Siamese principal officers to the commander of a vessel trading there, at the sight of which he expressed his contempt and indignation in the most unmeasured terms. The Siamese officer inquired of the interpreter what he said,—“Oh,” replied the interpreter, “he is so overpowered by the greatness of your beneficence, that he cannot find language to express his gratitude—”!!

Nov. 23. On the evening of the 16th, Mr. Abeel, who accompanied Mr. Tomlin on his last tour to Bankok, and has since been there alone, returned to this place from Siam. His health is very poor, and it is not improbable, that in compliance with the suggestion of his physician, he will be obliged soon to return to America to regain his health, if not to preserve his life. I presume that some account of his first sojourn in Siam will have been published ere this reaches you, and that the *American* Board will probably soon receive a journal of the second.

He is deeply impressed with the importance and interest of that country, as a field for missionary effort. His labors have been directed principally to the benefit of the Chinese settlers there, who amount to many thousands. In his estimation, as well as in that of Messrs. Tomlin and Gutzlaff, all missionaries to Siam should have some medical knowledge—the more the better. It is a means of access to the people, which can be gained in no other way. These gentlemen all regard the practice of medicine as *indispensable*. Let me plead, therefore, that you would give the men who design to come to Siam an opportunity of acquiring a good knowledge of the healing art, and that they may be provided with an ample stock of medicines. Medicines are *very dear* all over India, and can be procured only in a few large places.

By healing the sick, while we administer to the morally diseased minds of the heathen, we show a practical comment on our Saviour's example, who, while effecting the great work of human redemption, went about "healing all manner of diseases among the people."

The constant and widely extended intercourse which the inhabitants of the immense empire of China hold with Siam, may, at no distant period, render it expedient that some of our missionaries should devote their entire efforts to them. This expediency must depend much upon circumstances; but it may still be well to be apprized of the fact. The time is not remote, I trust, when missionaries shall have free access to the "Celestial Empire," as recent enterprizes show that it is not now so absolutely inaccessible as has generally been supposed.—Cochin China also and Cambodia must learn the tidings of salvation, or their millions perish! Let American Christians say—which?

Respecting this place, I must add, a few words. It is situated on an island just south of the southern extremity of Asia, in the track of all the commerce carried on between the Malay Archipelago, Siam, Cochin-China, China, Japan, &c., on the east, and all India on the west. It was commenced in 1817, and two years ago was said to contain seventeen thousand inhabitants. By immigration and natural increase, the population may now be estimated at 20,000. From what I have seen, I should apprehend that there were 8,000 Chinese; of the remainder, the Malays and Bugis are most numerous. There are many Chuliahs, Klings, or Malabar, who are generally boatmen, or petty traders, or pedlars. The English merchants live in much splendor, and a great deal of trade is carried on. It might be made a centre from which the rays of truth should spread in every direction.

The Portuguese priests have found their way here and have a small congregation. An English chaplain, (Rev. Mr. Burn,) a very good man, I understand, (but now absent at Batavia on account of health,) is stationed here, and preaches to the English. Rev. C. H. Thomsen, a Dane, under the London Society, distributes books, and labors among the Malays and Bugis; but a great part of his time is occupied in the care of the Society's press. He has just finished casting a fount of Siamese type.

For the Chinese here, there is no preacher, no teacher. Schools were once established among them, but there is now nobody to superintend them. Messrs.

Tomlin, Gutzlaff and Abeel have made occasional efforts for their benefit, when here. Besides those resident here, there are annually 40 or 50 junks, arriving and bringing great numbers of that interesting people. Ought not something to be done in their behalf?

The expenses of living here are high, twice as great as at Malacca or Penang. The allowance of the missionaries from the London Society, is \$100 per month, with their houses.

Missionaries can come to Canton or Calcutta in American vessels, and thence here, or here direct from England. A passage to Siam can seldom be procured except from this place. During the early part of the N. E. monsoon, i. e. in Nov. Dec. and Jan., there are seldom vessels sailing from here. The most favorable time for a passage would be from July to Sept.

In addition to my studies in the Siamese language, I expect to preach to the Europeans during my stay here, unless the chaplain should soon return with renovated health. I accordingly commenced my labors last Sabbath. Oh that they might be blessed of God! Still remember us in prayer, that *He* would guide us.

Very truly yours,
JNO. TAYLOR JONES.

Rev. Dr. Bolles.

Mission to France.

LETTERS FROM PROF. CHASE.

Marseilles, Feb. 9, 1833.

Rev. and dear Sir,

According to the intention expressed in my last letter, I left Paris on the 25th of January. My journey to this place was remarkably prosperous; and, from the outset, I have been favored with the company of a physician from New Jersey, who is on his way to Italy.

At Dijon we had the welcome opportunity of resting on the Lord's day, and we spent a little time at Lyons, where Irenæus was Pastor, or Bishop, in the second century; and where, in the twelfth century, one who opposed infant baptism and other practices of the Romish church, was burnt to ashes. Some 'thoughts of sadness,' you may well conceive, arose in my soul at this recollection. But, thanks to God! a better day has dawned; and it discloses enough to be done. The city of Lyons contains one hundred and sixty thousand inhabitants. It stands between the Rhone

on one side, and the Soane on the other. It is encircled by a rich and beautiful country ; and it has become, in respect to wealth, the second city in France. While I was there, I had a gratifying interview with Mr. Monod, a worthy French Protestant minister, whose rejection from his pastorship, for his fidelity as a preacher, has been well reported in the American religious papers, and ought to teach a salutary lesson to the Protestants of France and of other countries, on the evils of what may be denominated a worldly ecclesiastical organization, and of the subjugation of a church to the patronage and control of the civil government.

Upon arriving at Marseilles, we found that various causes had interrupted the line of steam-boats from this port to Italy. After consulting with the American consul and others, we have engaged our passage in a vessel about to sail for Civita Vecchia, which is the port of Rome, as Havre is of Paris ; and we expect now to be under weigh very soon.

Since we have been here, the weather has, for the most part, been uncommonly mild. It has seemed like May. This is the region of the grape and the olive. Indeed, the climate here is proverbially genial and exhilarating. But it is liable to sudden changes ; so that our safety requires that we be still farther south. In the mean time, I have had a desirable opportunity of surveying the religious state of the people at this most important place in the south of France. The harbor is filled with vessels from almost every port on the widely extended and populous coasts of the Mediterranean, as well as from most other portions of the world ; and there will go forth from this point an influence either to poison or to heal the nations.

Marseilles was founded by adventurers from Phocœa in Asia Minor, more than 500 years before the Christian era. At length, under the Romans, the Latin language came to be spoken here, without excluding the Greek, which was the native language of the colonists. About the year of our Lord 400, in the decline of the Roman empire, this city fell under the power of the Goths ; and, of course, its language and its institutions must have undergone a great change. It is only about half a century since the French has been generally used by the inhabitants in their intercourse with each other. For a long time, their favorite language was the *Provencial*, a mixture of Greek, Italian, French, and Spanish. Before their subjugation by the

Goths, the people had received the Christian religion, and demolished their heathen altars, on which, at an earlier period, they had sacrificed human victims to Diana of the Ephesians, with the most barbarous rites, the father immolating his son, and the mother her daughter. Surely Christianity has done much for Marseilles ; but, alas ! how much more remains for it to accomplish !

Amidst the numerous Papal establishments of various kinds, schools, from those for children to those for theologians and missionaries, the cathedral, the parish churches, a church for Greeks and Arabians acknowledging the authority of the Roman Pontiff, the convents, the private chapels, congregations, hospitals, &c. &c., there is one Protestant church, of the Calvinistic faith, recognized and supported by the civil government ; there is a synagogue for Jews ; and there is a small Greek church, collected about fourteen years ago, of the same faith with that of Constantinople, (and of Greece generally, as well as of the Russian empire,) denying the authority of the Pope and Roman hierarchy. With the pastor of this church I have had several very interesting interviews. He is a Greek from Scio, of mild and venerable aspect, well versed not only in the modern, but also in the ancient literature of his country, and ardently hoping for an improvement in its religious affairs. He has received my visits with an urbanity so simple and Christian that it has been impossible for me not to be deeply and favorably impressed. He took from the desk of his chapel the ritual of his church, a duodecimo volume of nearly 400 pages in ancient Greek, to give me an opportunity of perusing it at my leisure. We have also inspected it together ; and he has pointed out certain portions which are not used at the present day, and some which, in the services as now performed, are brought together, but which were formerly distinct in practice, as they are at present in the book.

My sojourn here has permitted me to make acquaintance also with the senior pastor of the Protestant church and his amiable family. The number of persons attached to the Protestant interest is estimated at about 2,000, in this city of more than 140,000 inhabitants—to say nothing of its charming and populous environs.

A Papal gentleman, occupied as director in one of the houses of education, has, with his family, shown me many civilities, and given me some valuable information. The athenæum is a highly respectable es-

tablishment; and the library of the city is large and valuable. The places of public worship here seem to be better attended than at Paris. The principal theatre is open every night; and it is said to be uncomfortably crowded, and every day, and almost every hour of the day, not to mention other displays, on a smaller scale, a grand quack, dressed in a fantastic and splendid style, collects and entertains large audiences in the streets. He appears in a coach drawn by three horses abreast. His arrival in any particular quarter, is announced by the sound of trumpets and other instruments from a band of musicians, strangely attired, and seated on the top of the coach. By his side, on the driver's seat, is his lady. When the multitude is assembled, he rings a small bell, the music ceases, and he, with great vehemence, addresses the people on the virtues of his medicine. When the harangue is closed, the music strikes up anew. His wife, on whom it devolves to deal out the all-curing medicine adjusts the vials; and the people at the same time get their money ready in hand. He gives the signal by sound of bell. The music dies away. All is silence for a moment, and then, amidst renewed melodies, the healing balm for every human ill is distributed with female grace and benignity; while the orator of the day, the great magician of the enchanted multitude, has only to assist her complaisantly, or to sit in state and admire the good nature of the throng which he has gathered around him. Oh! thought I, as I witnessed this scene one day, would that this people might care as much for their souls as for their bodies, and that we, ministers of reconciliation, might be as laborious in a commendable way, as he is in an ostentatious and ridiculous one. The discreet and faithful preaching of the gospel succeeded at voluptuous Corinth; and, certainly, we ought to trust in the mighty Saviour that it will succeed yet more and more at Marseilles.

As ever, Yours most sincerely,

IRAH CHASE.

Rev. Dr. Bolles, Cor. Sec., &c. &c.

Island of Elba, Feb. 26, 1833.

Rev. and dear Sir,

It was not till the 18th of the present month that I sailed from Marseilles; so that after the 9th, the date of my last letter to you, I had an opportunity of ascertaining several additional facts, some of which it may be well now to communicate.

I have already alluded to the great amount of shipping at Marseilles. That port is said confidently to be at the present time the third in Europe; though I have not at hand the means of ascertaining the perfect accuracy of the assertion. Even from the United States there were sixteen vessels at anchor, when I came away; and there were, in all, "not less than five hundred," according to the reply of a captain of whom I inquired: doubtless there were many more; for the harbor can accommodate nearly a thousand, and it was well filled. But nothing is done for the religious benefit of the seamen. There is no one to care for their souls. On this subject, after various inquiries in other quarters, I had a long conversation with the American consul, who, in a very encouraging manner, expressed his readiness to contribute for extending to them the advantages of Christian instruction. He said that he had already done something, and that he would gladly do more. He was confident also that other Americans as well as several Englishmen would assist, if a vigorous attempt were made. He gave a most gratifying testimony in favor of a young English preacher, a Mr. Harbottle, who labored there several months among the seamen, and who, upon going away, left in his charge sixty francs contributed by two or three individuals at Marseilles, to purchase books for the sailor's meeting. At Havre I had the pleasure of seeing Mr. Harbottle. He had just arrived from Marseilles, returning home to England. From him I learnt that, encouraged by Mr. —, of Oswego, N. Y., he had proceeded to Marseilles, with the expectation of receiving there an appointment from the seamen's society in the city of New York. But month after month had passed away without his receiving any communication; and at length, his private funds being exhausted, he had been compelled to retire from that field of usefulness, and make his way homeward as he could. In the mean time, another worthy young man, Mr. Mines, (of the District of Columbia,) with whom also I had the happiness of becoming acquainted at Havre, had, with his amiable wife, been sent by the society to Havre; where, besides endeavoring to do good to the seamen, he was preaching steadily to an English and American Pe-dobaptist congregation, in the building up of which Mr. Wilks, of Paris, has taken a lively interest. Mr. Harbottle is a Baptist.

In a circle of the highest respectability at Marseilles, I was informed that the Rev. Mr. Jersey, a zealous English cler-

gyman, is preaching at Maloucene, a small town near Avignon, in the department of Vaucluse, and that the whole village are becoming Protestants. Reference was made to an account recently published, (in the *Archives du Christianisme*, if I mistake not;) and it is possible that you have already had a more full narration in the American religious papers than I can now give from the verbal communication to which I allude. But the occurrence is too striking and important to be passed over in silence. Mr. Jersey was spoken of as an excellent man; but, it was added, he was not admitted into the Protestant pulpit at Marseilles, lest some division might arise; (just, I suppose, as Mr. Whitfield was not admitted into some American pulpits.) When I return to France, I shall endeavor to learn further particulars.

As my fellow passengers, I have the physician from New Jersey, whom I have already mentioned, a Papal priest from the vicinity of Lyons, and a Jewess of Rome. The last day of our continuance in the port of Marseilles, the priest invited me to accompany him to the preaching of a missionary of France. I went. The place of worship was crowded; and perhaps three-fourths of the persons present were females. The services, except the sermon, were in Latin. The sermon was on glorying only in the cross of Christ; and it was listened to, apparently, with much attention. The priest who was with me remarked that the preacher had been very useful in many of the French towns, and that probably we should hear him at Rome, where the chief of the "missionaries of France," now resides, under whose direction priests of this class, (which was organized soon after the restoration of the Bourbons,) repair to different parts of the kingdom, and, by their zeal and eloquence, endeavor to awaken a sense of religion among the people, and attach them to the faith of their ancestors.

At Leghorn, the principal commercial town of Tuscany, we spent two days. It contains about seventy thousand inhabitants, eight or ten thousand of whom are Jews. These have a synagogue. There is a pretty numerous Greek church; and there is an English Episcopal church, the pastor of which, a gentleman educated at the University of Cambridge, is sustained by the English government. He received me with great politeness; and, when I was about to take my leave, he conducted me to the place of worship, which is very

commodiously fitted up in a private house, and to the beautiful English burying-ground. As to the number of English and Americans in that city, there are three or four hundred, most of whom are said to be overwhelmed in "the cares of this world." There is another English Episcopal clergyman, whom one third of the legal voters preferred, when, some time ago, the rectorship was to be filled, and for whom a merchant has fitted up in his own house a place of worship.

In the evening of the second day we proceeded on our voyage; but in the course of the night a contrary wind arose. It became expedient the next day to put into Lungoni, a port in this island; and, a storm coming on, we were happy to find our barque safely moored in a peaceful harbor. By our side, too, we found another vessel, which left Leghorn for Rome the same day that we did, and in it three American lads, each about thirteen years of age, who had recently arrived from New York. They are interesting boys; and they are sent to Rome by the Vicar General of New York, to be educated at the college of the *Propaganda*, for the ministry of the Papal church. On the passage to Havre, also, we had as a fellow voyager a zealous Roman Catholic teacher, who was conducting a fine lad from Ohio, to be placed at a college in Paris. It is to be hoped that, at no distant period, American Christians will know and do their duty.

While the tumult of the sea has been subsiding, we have made an excursion to Porto Ferrajo, the residence of Napoleon during his exile on this island, as well as to several other places in our vicinity. The whole island seems to be a cluster of hills and valleys, crowded closely together. It belongs to the dominion of the Grand Duke of Tuscany. Orange trees are loaded with fruit; flax and peas are growing finely; the husbandmen are preparing their vines; peach and cherry trees, and shrubs of various kinds, are in bloom. Amidst objects like these, I am reminded of the invisible, paternal hand which has led so unworthy a son to breathe this fragrant atmosphere, and to hope for days of usefulness in a station, which it were madness in a Christian not to prefer to the highest human grandeur and glory, to which even the mighty emperor of the French aspired. Fortifications, that must have cost an enormous amount of treasure and of toil, are falling to ruins. While I stand on the decaying ramparts, and survey the romantic scenery before me, the

successive waves of the sea, as they dash and die upon the shore, proclaim aloud the rapid flight of time. But patience, in some circumstances, is as much a Christian virtue as activity; and it is a consolation that, in any place, and in any circumstances, the truly devoted servant of Christ, can, in some way, promote the honor and interests of his Lord, even if he can do nothing but give a becoming example of faith and resignation.

As ever,
Yours most sincerely,
IRA H. CHASE.
Rev. Dr. Bolles, Cor. Sec. &c.

ORDINATIONS AND INSTALLATION.

MR. THOMAS H. GREEN, ordained pastor at Auriesville, N. Y., April 10.

Ordained to the work of an evangelist, April 18, at the Valley Towns Missionary station, Cherokee Nation, GA-NEE-DA, a full Cherokee, whose English name is JOHN WICKLIFFE.

The services were introduced by singing and prayer—after which, the usual ques-

tions were propounded by Rev. H. Posey, of Franklin, N. C., who also preached on the occasion, from Matt. 19, xvi. "Behold I send you forth as sheep among wolves. Be ye therefore wise as serpents and harmless as doves." The ordaining prayer was offered in the Cherokee language, by Tas-the-ghee-hee. His English name is Jesse Bushyhead. A charge was delivered by Rev. E. Jones, pastor of the Valley Towns church, accompanied with the presentation of a Bible. The right hand of fellowship was tendered (without address,) by all the ministers who were present, viz. Messrs. Posey, Jones, Dawson, of Perkins, Creek church, S. C., Buckner and Bushyhead, of the Achaia church, Cherokee Nation.

There are many circumstances of peculiar interest connected with this solemn occasion; and will not many prayers be offered, that this native son of the forest may be a faithful and successful minister of the New Testament, and the honored instrument of the conversion of many of his brethren according to the flesh?

REV. SILAS HALL, installed pastor of the North Branch of the Baptist church in Marshfield, May 8.

ARRIVAL OF MISSIONARIES.

The ship Fenelon, from Calcutta, arrived at Boston May 11th, having on board, as passengers, Mr. and Mrs. Wade, missionaries in the Burman empire; Mr. and Mrs. Sutton, (formerly Mrs. Coleman,) missionaries of the English Baptist Society, in Orissa, the three children of the late Dr. Price; two of Mr. Bennett, printer at Maulnein—sent to this country to be educated—and Shway Moug and Sat-thing, the former a Burman, the latter a Karen convert, and both native teachers among their own countrymen. In the same vessel was sent home the gilded Bible, presented by Messrs. Judson and Coleman to the emperor of Ava, on their visit to attempt to procure for themselves and the disciples the blessings of religious toleration. (See Memoirs of Mrs. Judson, 5th ed. pp. 198—205.) It is a precious memorial of the history of the darker days of the mission, and calculated to call forth gratitude to God, that though the appeal to the emperor was unsuccessful and the Bible was refused, yet "the word of God is not bound."—It may be seen at the Missionary Rooms.

The Burman disciple, Shway Moug, was a priest of idolatry in his own country before his conversion. Both the Karen and Burman are married men, and have left relatives and friends in their own land.

Since the arrival of the missionaries, meetings of intense interest have been held in the city and vicinity. Addresses have been made by the brethren to crowded and attentive assemblies, and numerous are the testimonies that the cause of missions, dear to every heart, has received a new impulse. We trust the visit of our friends will every where feed the flame of the missionary altar, and that many hearts will thrill with ardor, and many lives be devoted, in consequence of their efforts, to the service of Christ among the heathen.

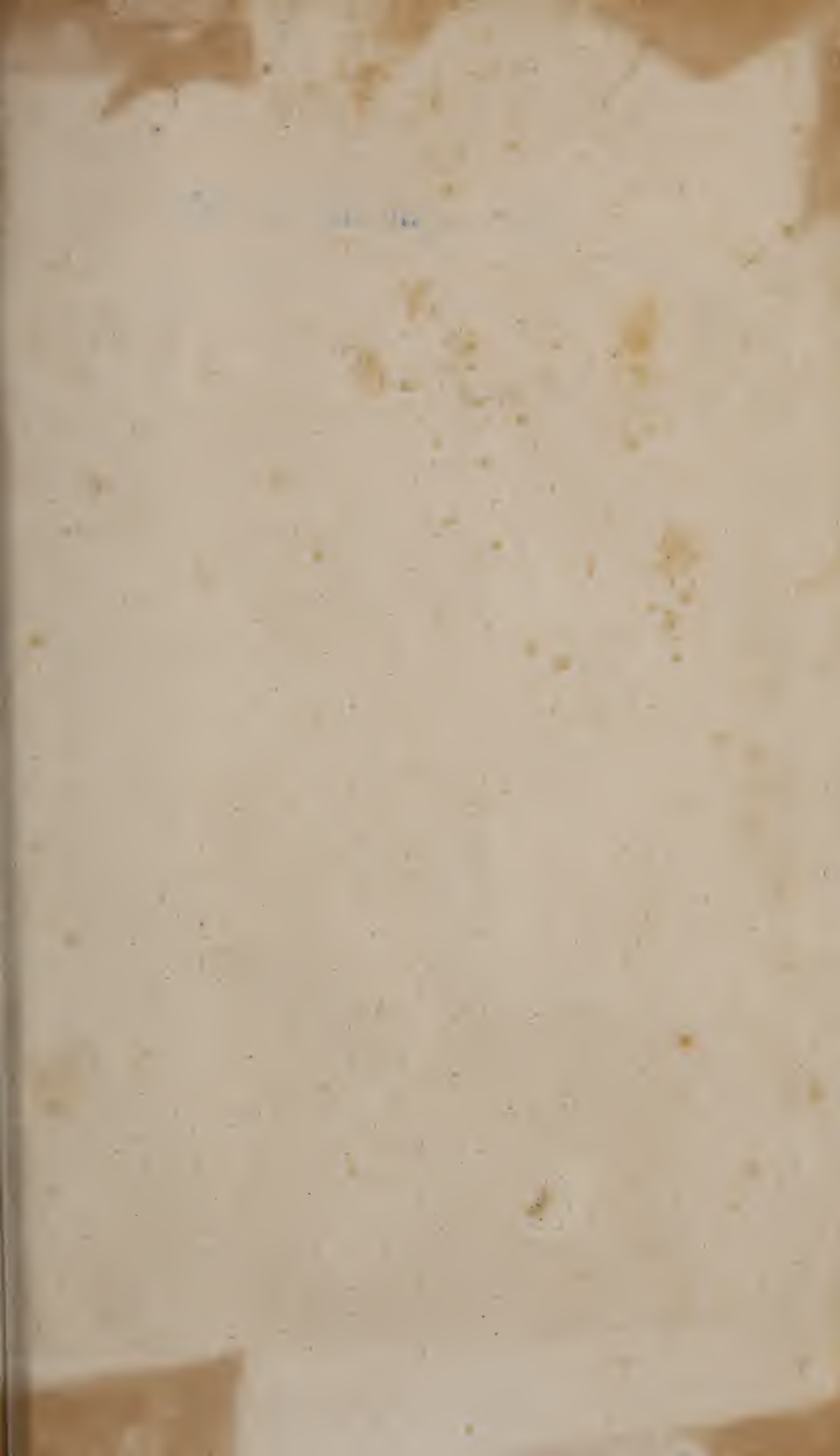
As Providence has opened the way, the Board have resolved to detain the missionaries and natives in this country for a year, that their own health may be recruited, and the missionary cause advanced. The young men, who were expected to have sailed for the Burman empire the present summer, are to be with them, that they may study the language of the country, before they are subjected to the heat and exhaustion of an eastern climate.

The children of Mr. Bennett are to be educated by their relatives in New York. The two sons of Dr. Price are to be under the charge of Rev. J. A. Warne, of Brookline, Mass., and the daughter has been provided for by her relatives at the south.

ACCOUNT OF MONEYS.

In consequence of a press of other matter, and the length of the Treasurer's Annual Report, in another part of this Magazine, the account of monthly receipts is deferred till the number for July.



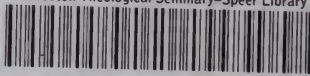


For use in Library only

For use in library only

I-7 v.13
American Baptist Magazine (Boston)

Princeton Theological Seminary-Speer Library



1 1012 00307 4798